The Priest

Edited By Priests For Priests

Property of
CLgA
Please return to
Graduate Theological
Union Library

Vol 6 1950
6
1950

January, 1950

urrente Calamo 3
Whither Goes America? 13
ouella of Hedonistic Hollywood 17
rtificial Insemination 23
or Your Information 30
o Wife—No Necktie 34
. O. D. L. Notes 38
Stray Shepherd Reclaimed 42
hen To Re-Anoint? .. 46
ode and Cult 50
rmon Suggestions 53
ook Reviews 63
rrespondence 69

ALMA COLLEGE
LIBRARY
Alma, California
37043

HOLY YEAR

most appropriate time to promote wholesome family reading

V. 6
1950

PROFIT BY CHURCH DOOR SALES!

COST		PROFIT
10 Copies	10c ea.	10c ea.
11 to 25	9c ea.	11c ea.
26 to 50	8½c ea.	11½c ea.
51 to 100	8c ea.	12c ea.
Over 100	7½c ea.	12½c ea.

THE *Family Digest*

In thousands of Catholic homes every month, the Family Digest gets around — among parents, sons and daughters.

Each article and story has fascinating interest appeal to various members of the family. Yet, due to the variety of stories in each issue, there are many happy hours of wholesome, enjoyable reading for EVERYONE.

No wonder the popularity of the Family Digest is growing so fast!

The fastest growing Catholic family magazine in America

THE FAMILY DIGEST

Huntington, Indiana

The Catholic Church in the United States

BY

Theodore Roemer, O.F.M.Cap., Ph.D.

$5.00

Although intended primarily to be a college and seminary textbook, this volume is also suitable for refectory reading in religious communities and for private reading by anyone interested in the subject.

After a preliminary but adequate account of Catholic explorations and settlements previous to the time of the first American bishop (John Carroll), the author treats by decades the subsequent development of the Church in the United States. Within each decade he sets forth the expanding growth of the Church and the establishment of new dioceses. The solutions of various problems such as trusteeism, shortage of priests, Catholic immigration, and Catholic schools, are clearly set forth.

In each decade mention is made of the coming of the different religious communities to this country and the founding of new communities here. All these can be promptly located in the comprehensive Index.

At the end of the volume special Appendixes list the ecclesiastical divisions (vicariates, dioceses, archdioceses) and a chronological enumeration of bishops of each.

The book is a readable narrative notwithstanding the amount of detailed information contained in its more than 400 pages.

At your bookstore or from the

B. Herder Book Company

15 & 17 So. Broadway St. Louis 2, Mo.

PENETRATING SEAL-O-SAN fills the pores in untreated wood with a life-giving seal that strengthens and renews the life of the wood fibres. It goes into the thousands of microscopic cells and actually becomes part of the wood. Its penetration gives the floor greater "surface depth", so that it *uniformly* resists wear. Cracks are sealed, too. Penetrating Seal-O-San is adding years of service to heavily-travelled wood floors in thousands of the nation's schools and public institutions. Write for all the money-saving facts on easy-to-use Penetrating Seal-O-San.

HUNTINGTON LABORATORIES, INC.
Huntington, Indiana · Toronto

HUNTINGTON

BEAUTIFIES AS IT PROTECTS

Currente Calamo

'Until Too Late?'

TAYLOR Caldwell has courage! Recently she came out with a forthright denunciation of those purveying lies in the name of democracy, religious liberty, truth and what not. Writing to **The Saturday Review of Literature** she pointed out that her mail-box is continually being filled with pamphlets and leaflets sent anonymously; that her friends have had the same experience—all of it directed against the Catholic Church.

She has heard it said, she confesses, that it is dangerous for anyone dependent upon public response to take sides in a controversy, though she is willing to run the risk for the sake of her self-respect.

And it is dangerous. Sign magazine recently pointed out the risk run by those connected with Broadway who refuse to follow the party-line. Shortly after the article appeared actors walked out on an anti-Communist play in New York.

Nor was it so long ago that William L. White had the courage to say that he didn't think Russia was paradise, but almost failed to get a chance to say it—in print. A manifesto signed by writers who at least then enjoyed considerable esteem was circulated among reviewers carrying veiled threats of

Edited by
Fr. Frank Gartland, C.S.C.

BEST GIFT
you can give
YOUR BOYS

Regular monthly features by:

● **Jimmy Powers** ● **Bob Coyne**
● **Clem Lane** ● **Jack Connor**
● **Mark Kearney**

$2.00 per year per subscription. List your subscriptions on a sheet and attach to coupon below.

the magazine boys want

Published monthly except July and August by

THE HOLY CROSS FATHERS
NOTRE DAME, INDIANA

THE CATHOLIC BOY
Gift Dept.
Notre Dame, Ind.

Send Gift subscription as per attached listing.

My Name .....
Address .....
City ..... Zone ... State .....
☐ Check enclosed. Amt. $.....
☐ Send Gift cards to me to distribute.

reprisals. J. Donald Adams, of **The New York Times** expressed himself "very much concerned over the kind of attack to which Mr. White and his publisher Harcourt Brace & Co. have been exposed." The story of the pressure brought to bear at that time is old stuff, but it will bear resurrecting in this context.

Something else Miss Caldwell said interested us very much. She asks, implying an affirmation, "Is there something going on, silently but purposely, in the world which we are not to see until it is too late?"

Yes, Miss Caldwell, there certainly is! There is a worldwide conspiracy to poison the stream at its source, to plant the lie direct in the very source of news.

The Case of Mindszenty

We have been reading **The Cardinal's Story** by Stephen K. Swift (Macmillan)—a heart-rending account, fully documented, of the life and heroic trials of Cardinal Mindszenty. (We cannot recommend it too highly.) Shortly after running across Miss Caldwell's protest, we chanced on the following bit of pertinent information in Swift's book:

A certain Ivan Boldizsar, the head of the press department, was one of the key men, naturally, in the strategy planning board that plotted the Cardinal's ruin. First, the "Mindszenty e l i m i n a t i o n group," as Swift aptly labels them, had to control propaganda. One would think it easy enough, since these men held all the cards in

THE PRIEST **JANUARY, 1950** **VOL. 6, NO. 1**

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy, and religious, $3.00 per year, $5.00 for two years. To seminarians in U. S. A., $1.50 per year. Canadian and Foreign, $4.00 per year, $7.00 for two years. To seminarians in Canada and foreign countries, $2.00 per year.

Business and Editorial Staff:

Our Sunday Visitor, Inc. — Publisher
F. A. Fink — Business Manager
Martin E. Greven — Advertising Manager
Rev. G. J. Gustafson, S.S., M.A., Ph.D.
Rev. Richard Ginder, MA., S.T.L., F.A.G.O. — Editors
Rt. Rev W. L. Newton, M.A., S.S.D.
Rt. Rev. Michael Andrew Chapman
Very Rev. W. P. Barr, C.M., S.T.D., Ph.D.
Very Rev. Ignatius Smith, O.P., S.T.Lr., Ph.D.
Rev. Patrick J. Lydon, D.D.
Rev. John F. Cronin, S.S., Ph.D. — Associate Editors

Address all business communications to **The Priest,** Huntington, Indiana.

Address manuscripts and editorial communications to the Rev. G. J. Gustafson, St. Edward's Seminary, Kenmore, Wash., or Rev. Richard Ginder, SS. Simon and Jude's Church, Blairsville, Pa.

Hungary. Though they later proclaimed that the press at the trial represented sixteen nations, "the press" was either enslaved or bamboozled. With the exception of two men of integrity, all were members of a controlled group; the two who tried to exercise private judgment knew no Hungarian and had to rely on translators who, they found out later, were Soviet plants. As for foreign news, here a most ingenious method was at hand—the employment of already willing stooges. We add that Miss Caldwell may find the answer to her question here.

As Swift tells the story—

"Boldizsar answered that he had prepared a campaign for planting news items in the anti-clerical press abroad, which when reprinted in the Hungarian newspapers, would carry the authority of the foreign source and as such would impress the population strongly. A group of forty-seven writers and 'reliable' journalists had been assembled under the direction of an under-secretary to the Prime Minister to create and develop such news items. This staff might be enlarged as requests from the foreign press increased."

There is no enumeration of what papers constitute the anti-clerical press outside Hungary or outside Russia, but it would not be difficult to pick out those who are following the party line in preaching hatred of the hierarchy, narrow nationalism, arrant secularism, state monopoly, and anti-religion.

We cannot do better than quote Miss Caldwell's own words in conclusion: "There is a definite plan under way in America to set one American against another American and the plan is sinister."

Westport Fibercraft Co.

new! button-hole reinforcement tabs right on the collar!

our popular modern

Cleric Collars

"The Chaplain" **1½ doz. $2.00**

wear them
reverse them
discard them!

6 doz. 6.75

The popular cleric collar that caught on instantly because of its great convenience! Pressed cotton fibers — the same quality and durability of standard currency — many times heavier. Special wilt-proof, weatherproof, dirt-resistant finish gives smart starched appearance. Front, 1⅝ in.; back, 1⅜ in. If in doubt of size, give shirt size. A full month's supply for only $2.00! Save over 15%—Buy 6 dozen, only $6.75!

postage prepaid in U.S.A. — no C.O.D's

Westport Fibercraft Co.
Westport, Conn.

I am enclosing check.....or money order.....
for.....dollars. Please send me
☐ 1½ doz. collars. ☐ 6 doz. collars.
in size circled.

(Packed 1½ dozen (18) of a size only)

14½ 15 15½ 16 16½ 17 17½

.....
Name, address (please print)

.....

.....

Third National Pilgrimage To

FATIMA
ROME • LOURDES

April 29—June 5, 1950

Sponsored by
HIS EXCELLENCY,
Joseph E. Ritter,
Archbishop of St. Louis.

Personally led by
His Excellency, Bishop Helmsing.

Sailing R.M.S. Queen Elizabeth, April 29. Returning R.M.S. Queen Mary. Air departure May 3, returning June 1. Lisieux, Paris, Lourdes, San Sebastian, Salamanca, Fatima, Lisbon, Madrid, Avila, Barcelona, Genoa, Rome. All inclusive by sea, first class $1380.00 By air $1265.00. Also two great Easter Pilgrimages — One to the Holy Land, with Easter at the Holy Sepulchre, and One to Rome and the European Shrines.

For further information apply:

INTERNATIONAL
Catholic Travel Service
725 Dupont Circle Building,
Washington 6, D. C.

Currente Calamo

Decline of the East

THE Japanese Welfare Ministry estimates that from January to July inclusive of last year, over 300,000 abortions were performed in that unhappy country—93,863 of them with full legal sanction.

(For comparative purposes, the atomic bombing of Hiroshima and Nagasaki together resulted in a total of 88,367 deaths.)

Grounds for 50,000 of these murders were that "the mother's life is endangered by conception or delivery"—despite the fact that during all of 1947, the total number of deaths in pregnancy, childbirth, and its aftermath, was only 4,488 in all Japan!

So wanton is the Japanese law that abortion may be authorized by a physician if either parent has a consanguine relative in the fourth degree afflicted with color blindness!

Incidentally, the law was cleared through General MacArthur's headquarters. They felt that they were "not in a position to say yes or no." It was "strictly a Japanese matter."

What Is Truth?

"We are living, not merely in a state but in a system of states, and the existence of the Soviet Republic side by side with imperialistic states for a long time is unthinkable. One or the other must triumph in the end. Before that end supervenes, a series of frightful collisions between the Soviet Republic and the bourgeoise states will be inevitable."—Lenin at the Party Congress, 1919.

"As long as capitalism and so-

Church of St. Gabriel the Archangel

St. Louis, Mo.

ANOTHER LAWSON ASSOCIATES SUCCESS

Construction will begin soon on this beautiful church in St. Louis Hills, with funds raised in a Lawson Associates campaign.

Here are the Facts:

Number of Prospective Contributors	1,596
Number of Gifts Received to Date	979
Total Pledges Received to Date	$260,450
Average Gift	$266

Intensive fund-raising experience for Catholic purposes fits our staff members to provide the service you may need now.

Write, today, for our brochure, "Fund Raising for the Church." Department G-1

B. H. Lawson Associates

INCORPORATED

307 SUNRISE HIGHWAY ROCKVILLE CENTRE, NEW YORK

cialism exist, we cannot live in peace. In the end one or the other will triumph, a funeral dirge will be sung either over the Soviet Republic or over world capitalism. . . . As soon as we are strong enough to defeat capitalism as a whole, we shall immediately take it by the scruff of the neck."—Lenin to Moscow party workers, 1920.

"Our Soviet land can take pride in its leaders, who in the field of foreign policy of our state, work according to the tactics of Lenin." —Alexandrov, principal theoretician of the party, 1946.

"It would be incorrect to think that the war arose accidentally or as a result of the fault of some of the statesmen. Although these faults did exist, the war arose in reality as the inevitable result of the development of the world economic and political forces on the basis of monopoly capitalism."—Stalin, to the Soviet people, 1946.

"We should not be alarmed or apprehensive because of differences of opinion and arguments which occur in families and even between brothers, because with patience and good will these differences could be reconciled."—Stalin to Ambassador Smith, 1946.

Next Step To Fascism

OLD Bishop Barnes of Birmingham, whose name has appeared several times in our pages (but only for some noteworthy bit of nonsense on his part) is back in the news again.

He seems to get more and more irresponsible as he goes along. At the end of November last, he cer-

Unusual offer to Group Leaders visiting Rome

• IF YOUR GROUP travels before March 16th, special round-trip fare reductions make the cost of transportation and a week in Rome as low as $580.05 (from New York*).

Spiritual leaders accompanying groups of ten or more are entitled to complimentary passage via American Overseas Airlines, connecting European carriers and on the land portion of all-expense tours.

*Subject to Government Approval

Address inquiries to: Director of Catholic Travel, 100 East 42nd St., New York 17, N.Y.

AMERICAN AIRLINES

AMERICAN AIRLINES, INC. • AMERICAN OVERSEAS AIRLINES, INC.

tainly reached a new low in morals and politics both.

Six to ten percent of the population he declared "mentally below par" (excepting himself presumably, for he is not noted for humility). These should be sterilized. Those unfit, according to his determination, shall not multiply.

Once again he advocated euthanasia of defective children. But like most of the mercy-killers (so-called) and as we have pointed out before, he tipped his hand to his real intent. "We must get rid of the slovenly, vicious, idle wasters of the community," he said. "Unfortunately the welfare state (of which he thoroughly approves) is only too likely to encourage their increase."

Here clearly exposed is the philosophy of the welfare state. Read it and weep! Of course one can rejoin that there is nothing wrong with alleviating poverty, helping the aged and ill and the like. Of course there is nothing wrong with this so far as it is the embodiment of the works of mercy or the expression of the Papal ideals of social justive.

Unfortunately the point rather is that the welfare state is only too often none of these things. It is the political philosophy of men who do not even know of the works of mercy or the Papal pronouncements but who set themselves up as omnipotent planners motivated indeed by ideals of sorts, but by ideals that do not transcend the limits of physical well-being, motivated indeed by a kind of apocalyptic vision but one which sees heaven brought down to earth and itself earthly. As such the basic directive becomes not immutable principle but temporal expediency

Buy Direct And Save

Lightweight - Sturdy

CLERGYMAN'S UTILITY BAGS

GENUINE TOP GRAIN COWHIDE. BLACK GRAIN

Fully lined. Two pockets, two double duty leather handles, zipper with strong lock and key.
(Illustrated above)

15 x 11 x 7 ——— **$10.00**

17 x 9½ x 12 ——— **$12.50**

20 x 11½ x 12½ ——— **$17.50**
(Not shown)

11½ x 8¾ x 5 ——— **$8.00**

Here's a professional utility bag designed especially for the clergyman's needs. Roomy . . . yet so compact. Sturdily constructed to last for many years. A splendid value at these low prices.

Mail orders shipped same day received. Parcel post prepaid. Send check or money order to: DEPT. P

ALLIED BRIEF CASE CO.

186 5th Avenue, New York 10, N. Y.

Satisfaction Guaranteed

Just Published

THE SPIRITUAL LIFE OF THE PRIEST

by M. Eugene Boylan, O. Cist. R.

HOLINESS is as essential to the priest as the very air he breathes. Without it his life is meaningless. In these articles that appeared originally in **The Priest,** Father Boylan, author of **This Tremendous Lover,** lays down specific norms for acquiring and retaining this holiness. He suggests the daily use of three means: prayer, reflection and spiritual reading. His work shows the life of the priest in its true supernatural perspective. **$3.25**

REVOLUTION IN A CITY PARISH

by Abbe G. Michonneau

THE vivid description of a liturgical parish inspired by true Catholic action. An inspiration for priests and laity. Abbe Michonneau's aim was to establish a true Christian community, embracing everyone in his parish in the suburbs of Paris. Archbishop Cushing writes the foreword and Cardinal Suhard gives the introduction. **$1.75**

Prayer For All Times

by the Rev. P. Charles, S.J.

Translated by Maud Monahan
With introduction by
the Rev. C. C. Martindale, S.J.

THREE series now complete in one volume. A classic on prayer designed to "make smooth the ways of the spirit and to unfold the eternal message of the nearness of God." **$3.25**

At your bookstore or from

THE NEWMAN PRESS

Catholic Publishers

WESTMINSTER, MARYLAND

Currente Calamo

and the role of government, once supplemental and subsidiary, merges with the common good or identifies itself with it.

Barnes' type of thought, so abhorrent to us, finds itself at home in such a context. We note, however, that he was addressing Rotarians or else Kiwanians. He should have been standing before Stalin and his cohorts. Still, on reflection, his opinion seems to have been too crude even for them to swallow—at least for Professor J. B. S. Haldane, a leading British scientist and member of the Communist **Daily Worker,** who attacked Bishop Barnes' suggestion as "damned nonsense."

Amen!

Did It Again

IT has given us a lot of pleasure calling to your attention year after year the altogether remarkable performance of St. Alphonsus' parish in Baltimore. This year again under the direction and leadership and stimulation of their zealous pastor, Fr. Louis Mendelis, the parishioners have turned in an enormous sum to the missions — $68,669.79. We still think it is unique at least in the United States. No one has challenged our claim so far.

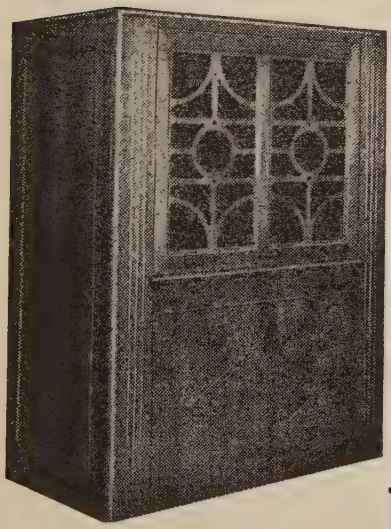
Italo-America

IN an article entitled, graphically, "Rhode Island's Little Firecracker," the **Satevepost** of Nov. 12, 1949 turns up some interesting political angles on the power of Americans of Italian descent—one should add the "rising power." De-

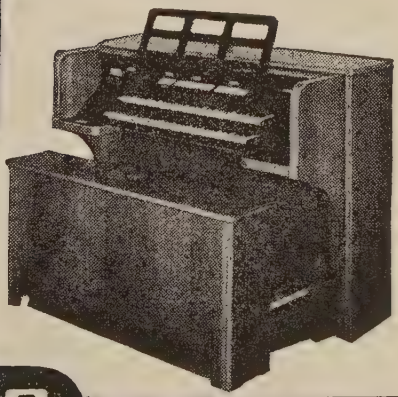
Continued on page 66

WICKS pipe organs....

. . . include instruments of every size
from the new, yet now famous Fuga de Luxe Model illustrated here, to great, impressive cathedral and temple organs.



The name Wicks means honest construction, fine performance, and complete tone and action excellence. The many noted features found in all these pipe organs, further assure Wicks owners long-lasting satisfaction in every way.

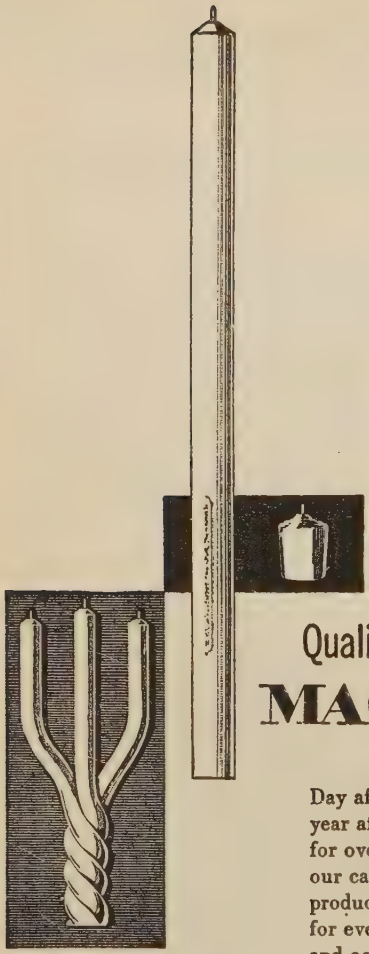


The simple, uniquely compact pipe arrangement of the 'Fuga,' is complimented by the exterior beauty of case and console. Ask to see one.

WICKS ORGANS

HIGHLAND-ILLINOIS

And now the booklet 'This is the new Fuga de Luxe model by Wicks' which 'tells all'—is yours for the asking!



Quality burns clear in

MACK-MILLER

candles of character

Day after day,
year after year . . .
for over half a century,
our candle craftsmen have
produced ecclesiastical candles
for every church use
and occasion.
Today, as in all the yesterdays,
quality is our
first consideration.

MACK-MILLER
CANDLE CO., INC.
Syracuse 1, New York
New York • Chicago • Boston

The Priest

Vol. VI JANUARY, 1950 No. 1

Editorial Comment

Whither Goes America?

OUR Founding Fathers placed God first in the American way of life. In the Declaration of Independence tribute is paid to Him as the Creator and the source of all human rights. When they wrote the Northwest Ordinance, they placed religion first among the things with which education should deal. They prescribed that the schools should occupy themselves with "religion, knowledge and discipline" in that order.

The greatest schools of higher learning, such as Harvard, Yale, Princeton in the east; Chicago and Northwestern in the midwest; Southern California and several other schools in the far west, had a religious origin, and placed God first in their respective curricula.

Elementary schools from colonial days down through forty years of the last century were all religious or private schools. There were no others that the United States Presidents, from George Washington to Abraham Lincoln inclusive, could possibly have attended.

Social work and works of charity and mercy from time immemorial down until our generation were conducted under religious auspices. But God has been steadily eased out of all these fields and, therefore, is hardly recognized in the lives of one-half of all Americans. "There is no room for Him in most inns," in most institutions. Today higher education, even in universities founded to promote the cause of God, is controlled by men who lack faith, who aggressively attack the prescriptions of the decalogue.

Under a Supreme Court ruling God is not only put out of the classroom of elementary and high schools, but He is told that the nation may not even indirectly render assistance to the promotion of His interests.

What was once Christian charity has now become cold business, and government bureaus have been formed to completely secularize services to the sick, the poor, the aged, the needy, the underprivileged—and political bureaus reach out for greater control and centralization.

The field of social service in the United States is huge, as is indicated by the drives in nearly every city for Community Chests and, therefore, private agencies alone could not efficiently perform the whole task. But should they, on that account, be forced out of the field?

Those who suffer because of unemployment, illness, broken homes or because of any other situation, prefer to be visited by a friend, by one whose sympathy is motivated by religion rather than by one who regards himself, and is regarded, as merely an employee or an agent of a cold commercial organization.

One would expect all these things in a totalitarian state, in an anti-religious state, in Russia, for instance, but no reflecting person would dream that the United States, whose chief concern today seems to be to check the spread of the Communist ideology, would actually imitate it by slowly but surely dethroning God from the position which He had traditionally held in this country, and because of which our nation had been so richly blessed.

The United States had a grand opportunity, when she was host to representatives of more than fifty nations for the formation of a World-Peace Bloc, to put God back where He belonged in the life of the world, but out of deference to the nation where anti-Christ rules, she decided to bar God from the meeting and not even to invoke His name.

If our political leaders honestly believe that our future destiny is in the hands of God, how can they hope for His blessing when they treat Him that way? How can they continue to pay lip service to Christianity while driving Christ out of every field where He had long been an inspiration, if not the motivating influence?

It is so common for people to talk about "the American way of life." Do they mean the "way of life" which had traditionally prevailed, or the "way of life" which we are now following? The new way is the logical consequence of the removal of God from the education of the child and, therefore, is responsible for the decline of religion in the home, in public life, in government.

Protestant Churchmen

Without realizing it leading Protestant churchmen are today chiefly blameable for our present treatment of the Almighty. We do not mean that they advocate that He be denied

admission "into the inn," but by playing with organized anti-Catholic forces, they are truly conspiring against Him. In the past there have been many sporadic outbursts of anti-Catholic prejudice and on several occasions individuals capitalized them for their financial enrichment, such as promoters of the Ku Klux Klan, the Guardians of Liberty, and of anti-Catholic papers.

But today Protestant churchmen themselves have formed an organization in which they invited "Other Americans" to participate, and some of the "other Americans" who have joined them are the atheistic and rationalistic organizations, the Masonic Order of the Southern Jurisdiction, which admits that it works in complete accord with Latin atheistic Masonry. It has a representative on the Board of "Protestants and Other Americans United" (POAU). The National Education Association, comprising 1,000,000 teachers, also joined them, and is represented on the Board. The Federal Council of the Churches of Christ in America, representing most of the larger denominations, is represented on the POAU Board by Samuel McCrea Calvert, its General Secretary.

Another member of the Board is Dr. L. D. Newton, of Atlanta, President of the Southern Baptist Convention, who visited Russia last year and returned with glowing accounts of the religious liberty accorded to all people there; who has annoyed two Presidents very much to effect the recall of Myron Taylor; who repeatedly charged Cordell Hull with denying visas to Protestant missionaries desirous of going to South America.

You have probably read about the left-wing connections of Bishop Oxnam, who was selected by the POAU to tour the United States to warn Americans against the political activities of the Catholic Hierarchy.

You know of Paul Blanshard, who, after writing anti-Catholic articles for *The Nation,* was invited to write several articles for *The Christian Century,* and who is now speaking under the auspices of the POAU. During the past few months he spoke twice in Washington, once in near-by Alexandria. He is the author of the book *American Freedom and Catholic Power,* which has been listed as a "best seller."

The American Civil Liberties Union, some Jewish organizations, have also cooperated with the POAU.

But all of these taken together constitute merely hostile organized minorities, powerful only because organized, and their aims and purposes should be exposed if we would save our schools and be treated justly at the hands of our government. They charge that the Catholic Hierarchy is seeking to get control of the public

schools while they alone are working towards that end. They would rather keep the children of their own members uninstructed than to see our schools encouraged. They are ever warning the nation against the political meddling of the Catholic Hierarchy, while they admit that they have frequently polled every member of the Senate and Congress, of State Legislatures, on the subject of bus transportation and religious instruction through "released time" from public schools.

The officers of anti-Catholic organizations in the past have had to run for cover when exposed, and if the American people will only become informed concerning the motives actuating the men and organizations behind the present anti-Catholic campaign, this sort of persecution would not only end, but actually benefit the Catholic Church.

But it must be every pastor's business, through a few laymen in his parish, to let federal and state representatives know how they are being deceived.

✠ J. F. N.

An Act of God

An "Act of God," in its legal sense, is an accident due to natural causes, without the intervention of human agency, which could not have been avoided by any amount of foresight.

The occasion need not be unique; it is sufficient if it is of an extraordinary nature and one that could not be reasonably anticipated. It must not, however, have arisen from the act of man

The courts have decided that in the following cases an "Act of God" may be said to have occurred: A violent storm at sea, an extraordinary high tide, an unprecedented rainfall, an earthquake, an exceptional flood, fire caused by lightning, a frost or snowfall of exceptional severity.

On the other hand it has been decided that a fog, an ordinary fall of snow, a fire not caused by lightning, were not "Acts of God."—**Church of Ireland Gazette.**

Well-chosen Words

A number of officers were sitting around a mess table when a hurried waitress spilled a bowl of hot soup all over a chaplain.

The good man spluttered, turned bright red, tried to regain control of himself, and finally shouted: "Come, come! Won't one of you boys say something appropriate for the occasion?"

—**Southern Cross.**

Louella of Hedonistic Hollywood

Did you know she is a convert?

Mr. William H. Mooring

GREEN from the old country—I had been a Hollywood correspondent but a few weeks—I regarded my first encounter with the self-styled "Gay Illiterate" of the movies, as a casually pleasant experience among many then crowding upon me.

We were fellow guests at a Sunday afternoon beach party given by Ben Lyon and Bebe Daniels, then of Santa Monica.

My crass failure instantly to recognize in Louella O. Parsons the solar plexus of Hollywood's information machine, and to treat her by reason of the fact as a most ticklish contact must go down to the blundering ineptitude of an Englishman.

Inexperience afforded no excuse. I had already known several years of vicarious contact with Hollywood from the relatively sane vantage point of London's Fleet Street. There one heard her name, perhaps half suspected her fame, without being in the least prepared for the startling discovery that in addition to being a personality, L.O. P. is both a living symbol and a pulsating symptom: symbol of a standard of news values peculiar to Hollywood; symptom of the hedonism which affects all Hollywood and discolors its system of public relations.

I recall how on that quiet, sunny afternoon in 1934 Miss Parsons would frequently disappear into a side room where telephones rang intermittently and typewriters clanged incessantly. It was, to me, quite heartless of people, so often to disturb her from the depths of her beach chair.

The hush which, each time, momentarily bathed the rest of the company informed my news sense that something must be breaking. I had not yet lived long enough in Hollywood to speculate as to whether it might be another "perfect Hollywood marriage"; a box office record, or a film star's heart.

I distinctly recall the thought that if only they would summon Louella to the kitchen to bake us a cake, the imposition might seem more justifiable. She impressed me as a typical mother who might have made a whiz of a farmer's wife delighting to whip up hearty meals for a hungry family yet never forgetting to feed the dog first. The presence of the hard-bitten newspaper woman passed undetected.

The illusion was so complete that one time while Louella and I were catching a quiet chat about the then current state of

---

Mr. Mooring, movie critic for the Los Angeles *Tidings*, also syndicates a column in the Catholic press.

affairs in British studios I actually gave her "a first exclusive" without realizing it.

"Oh please write that down for me," she begged. I did. Next morning my "copy" broke in the celebrated Parsons column, word for word save for one amazing—and to me quite galling—exception.

The whole story had been tacked on to Gaumont-British (which somehow came out "British-Gaumont,") instead of the rival firm of British International to which it exclusively related and for which, at the time, I was acting as a Hollywood talent scout on the side!

Does She Gather Or Garble?

My introduction to Louella O. Parsons, the reporter, thus brought me vivid illustration of her professional aptitudes and settled in my mind the piquant Hollywood a r g u m e n t as to whether her forte lies in the gathering or garbling of simple facts.

To the average newspaperman on the Hollywood beat, moderate levels of journalistic veracity are hard enough to negotiate. The city of celluloid conceals grains of fact in gargantuan piles of fancy and falsehood.

Objectivity becomes a prime asset to any Hollywood reporter who would withstand the ceaseless barrage of ballyhoo, fight the good competitive fight and live with and by the results. Louella's approach is sentimental; not objective.

She, however, enjoys a privilege not shared by others. She does not compete. "Tell Louella First" is a maxim observed by press agents, publicity departments, and all save a few gay rebels among the celluloid celebrities. If this favored status withholds from her the sweets as well as the bitters of American free enterprise, Miss Parsons herself appears blissfully unconcerned by the price she must pay.

Let us attach no undue significance to her confession that "as a child . . . I was an incorrigible liar to the point where my family and teachers were worried." Even if this juvenile aberration had become chronic with advancing age, it could neither have qualified Louella as a better reporter nor, in the circumstances, disqualified her as Hollywood's number one space-giver. Nobody in the movie business is concerned primarily with the truth or literacy of her column; everybody is pre-occupied with getting into it. If, however, the Parsons girl in adult life retained her earlier weakness for romancing, it became, by negative Hollywood process, a doubtful strength.

Her Own First Romance

Born in Freeport, Illinois and married to John Parsons at the tender age of 17, Louella Oettinger Parsons was a mother at 19, and had tasted for herself the bitters of a broken home at 20.

She had first "fallen in love with a middle-aged doctor with a flaming moustache" of whom her family disapproved. John Parsons of Dixon, Illinois, on the other hand "was decidedly the matrimonial catch of the town."

Of their eventual separation which preceded his death, Louella in her autobiography asks "whoever really understands what goes wrong with a marriage?" Then like a flash she answers with, "certainly not the principal actors"!

When she applied this naively to her own marital history, the warped yardstick by which she measures the marriage modes of Hollywood, it is a safe bet she intended no repudiation of the sacred meaning of marriage. She does not really see Holy Matrimony in the theatrical light of "an act." The term "principal actors" so glibly attached to the participants in a solemn sacrament came tumbling from the glossary of Hollywood terms imprinted upon her mind.

Louella's addiction to the clichés of the show world may well explain many, if not most, of the un-Catholic thoughts and phrases which permeate her widely boasted radio and newspaper "scoops."

When a famous Hollywood nightclub king put on a lavish engagement party for two baptized Catholics, (Tyrone Power and Lana Turner) each of whom already had attempted marriage outside the Church and were still tied legally to their respective mates, Louella "enthused" over the glassware, with hearts and flowers mingling their names, made specially for the occasion. Sentimentally she saw them as "such a lovely looking couple, I feel sure they will be happy." A week later the "romance" was over. If scandal lingered to darken the Hollywood mists, Louella rested easily; for she had by intent merely told another filmland story as "glamorously" as she knew how.

A Convert To The Faith

Louella O. Parsons is a convert to Catholicism.

The God-given grace which steers an errant soul into the Fold performs no ready miracle upon the mind, as one who wandered forty years on the bleak outside can easily understand. The convert warmed by Faith does not become by Holy Chrism a theologian overnight, nor shed like a worn-out coat, the errors of a lifetime spent in twilights of mental and spiritual confusion.

This, in charity, must we remember.

After years of struggle as a reporter in Chicago, she gravitated to Hollywood where her association with the Hearst press launched her fantastic career. Facetiously it is whispered behind her back by some who flatter her as friends, that if

Louella didn't know where the body was buried, she may at least have known where it was made ready: that her phenomenal success stems less from the illiteracy of which she gaily boasts, than from her forte as a promoter of "romance" and her aptitude for making the most of a secret by saying the least about it.

Whatever the facts beneath, it is certain that Hollywood grew up around her, mushrooming marvels which she saw, but never, in any profound sense, understood. It is as a creature of Hollywood the clearer lights reveal her.

After her marriage to Dr. Harry W. Martin, himself a Catholic, Louella regularly attended Mass because she liked it. It was while they were spending weekends at their San Fernando Valley farm that she first thought seriously of embracing the Faith. Whether or not it be more accurate to say that the Faith embraced her, it is the fact that her regular appearances at the Church of Our Lady of the Valley in Canoga Park, brought her into contact with the Rev. Thomas P. English, now of Pomona. She found in Father English, a kindly helpful counsellor and friend. It is to him she still turns in times of greatest spiritual need.

It is said that the late Archbishop Cantwell once asked her casually how it was she attended Mass and yet did not accept Catholicism. It was her inconsistency thus brought to her mind that after ten years as a non-Catholic at the foot of the Altar led her to take instruction under Father English who received her into the Faith. That was about ten years ago.

"No Sudden Revelations . . ."

There were for Louella no sudden revelations; no vivid new lights. She had taken on Catholicism as many take on the wrinkles of age, imperceptibly save before a mirror.

It therefore was no surprise to her Catholic friends when the fruits of conversion failed to yield any philosophical trends away from the romantic irrelevancy and drooling sentimentality which had always colored her items of public information.

Still when one reads her autobiography in which, speaking of her widowhood, she says: "I fell in love with a man who was not free to marry me . . . I never felt any twinge of regret over a love story that was such an intense motif in my life for so many years," one is inclined to question whether she would have written thus after she came into the Church. There is comfort in the fact that even as a non-Catholic she admitted "there is no real happiness for any woman fully in love with a man who cannot get his freedom from another woman." In the circumstances she was saying a mouthful and she must have known it.

Even though the overtones sound familiar to those who follow her stories of the Hollywood lovelorn, the undertones give promise.

In the belief that Louella sometimes writes the way she does because, swayed by bad old Hollywood habit, she knows no better, Father Thomas J. McCarthy, former editor of the Los Angeles archdiocesan newspaper, *The Tidings*, in September, 1948 called her publicly to task.

She had written some astounding "pieces" about the Rita Hayworth-Ali Khan affair. Father McCarthy, deploring the supine attitude of the Hollywood press towards movie scandals, wrote of Miss Parsons, "We cannot understand how anyone calling herself a Catholic could write such cheap, meretricious twaddle."

Like almost any woman soundly admonished, Louella first reacted tearfully. She called upon her friends, John Farrow and Maureen O'Sullivan who suggested a friendly chat with Father McCarthy.

By the time Louella had repeated her plaint to a wider circle of Catholic sympathizers, her attitude had been swayed to one of belligerency much less suited to her basically genial disposition. They had told her what, in her weakness, she wished to hear. She had been grievously wronged!

Miss Parsons appealed to Archbishop J. Francis A. McIntyre who graciously received her in private consultation with Father McCarthy present.

Before the consultation, however, Louella had insisted that since she must make a living by telling the Hollywood story, it was unfair, uncharitable, and even un-Christian, to deal with her as *The Tidings* had done. Shortly afterwards it became apparent that she was making a try, even though with indifferent success, to report the shenanigans of the Hollywood celebrities as a Catholic writer might be expected to do.

One interesting fact emerged. The offending Hayworth story, although printed under the celebrated by-line, had not been written by Louella at all. This switch added novelty to a situation in which copy subscribed by members of her writing team usually can be identified, by those in the know, through signs of logic, a moderation in "glamor" content, and the practical absence of illiteracy, gay or otherwise.

But this is not to suggest that Louella O. Parsons is a mere cypher and does no work. She works tremendously hard.

From her home office at 619 North Maple Drive, Beverly Hills, she edits movie news and reviews, collated by herself, two women assistants, a couple of leg men, and a secretary. Since the bulk of her copy comes in by telephone from press agents, stu-

dio publicists and news-nosey friends (much of it with an urgent plea for "just one personal word with Louella,") it is easy to guess that next to her secretary the hardest working member of the team is Louella herself!

She is at her journalistic best (sic) when repeating something prepared for her; but Louella is prone to nervous jitters if left to wrestle alone either with fact or opinion.

While she may experience, as she once did, an agonizing hour of powder-room rehearsal for a two-minute speech she'd been invited to make "impromptu" at the Hollywood "Oscar" show, yet Louella will hold forth confidently in type when invited by one of the big studio bosses to administer public rebuke to an obstreperous movie star.

Judy Garland, For Instance

Recently, for example, Miss Parsons chided Judy Garland who had ignored studio orders to reduce and had failed to turn up for work. "This is the first time I have ever publicly spanked Judy," wrote Louella, "but I can't understand her attitude after all that has been done for her."

When Miss Garland, duly chastened, promised to be a better girl, Louella followed with "Her (Judy's) flurry of temperament is now yesterday's news and we're glad to forget it."

After meeting Judy in a nightclub, she further relented with "It is a pity these stars film the way they do because Judy looks so much better with more weight on." The fact is Miss Parsons is not even a good spanker. The mother in her intervenes.

Her re-current pannings of an Orson Welles (he offended Hearst when he filmed "Citizen Kane") or a Joan Crawford (she once got on the wrong side by failing to tell Louella first!), reveal in her progressive thaw that, contrary to the belief of many, Louella Parsons is not by nature endowed with the coldness to sustain a hard frozen feud.

Hollywood Christophers in particular believe that, even though, as a Catholic, she still has to prove that the pure stream of Catholic thought is distinguishable in her world from the saffron slimes of Hollywood scandal, there is blessed assurance in the will as distinct from the way.

So when Louella writes, as she did more recently, that a couple contemplating divorce (the Zachary Scotts) have occasioned her sorrow "because both the actor and his wife are my friends . . . and their marriage has always been regarded by Hollywood as a beautiful union," it is to the last two words the Christophers cling.

They appeal to her as friends not without hope and pray that submission to the Will, may yet guide her surely, if slowly, in the way.

Artificial Insemination

The genesis of test-tube babies

J. McCarthy, D.D., D.C.L.

IN recent years the question of the liceity of human artificial insemination has been much discussed. Not for the first time, however. In 1897 the Holy Office was asked if artificial fecundation were lawful. And the reply given was in the negative. Why, then, it may be asked, is there any doubt or problem now?

The answer is that the development of medical science has indicated techniques of artificial fecundation which were not known in 1897 and which, consequently, it is thought by some, could not have been included in the condemnation of the Holy Office. It will be necessary therefore to consider what is meant by artificial fecundation and what are the techniques used to accomplish it. In passing, it should be noted that, outside the Catholic Church, there is a considerable body of opinion which favors artificial insemination, even in its most repugnant forms. It is the same body of opinion which heartily endorses birth prevention and abortion. This attitude seems somewhat contradictory. Procreation of human life, even by the most abnormal and unlawful means is advocated and, almost in the same breath, the destruction of already formed or of potential human life is sanctioned in wanton opposition to the laws of nature.

Yet, however contradictory the attitude, it is not so strange or unexpected when one considers its provenance. Those who advocate the practices mentioned are completely dominated by materialistic principles and have little time for obligations of the natural law in any sphere—but particularly in the domain of marriage and sexual processes. And so they feel that they may, as the need seems to demand, uphold apparently contradictory practices, birth control and abortion, to prevent the over-population of the earth (alas poor Malthus!); artificial insemination perhaps to prevent underpopulation.

A Harley Street specialist wrote some little time ago in a London newspaper: "To me the issue facing Britain in the long run is test-tube babies or racial suicide." It may, indeed, be that the question of artificial insemination is much to the fore today because there is at heart of many the cold fear that nature, thwarted and abused by practices of birth prevention, may hit back and let nations die.

In current scientific and popular literature the story is frequently told of the wide possibilities of human artificial insemination which, in line with the

---

Dr. McCarthy is Professor of Theology at Maynooth.

modern manner of reference to topical institutions, has come to be described as A.I. It has been reported that thousands of A.I. or test-tube babies have been happily born. Pastors and confessors will inevitably be asked (especially by interested parties like sterile parents or by doctors) about the morality of this artificial insemination. Accordingly priests should make themselves aware of what is involved in this procedure and to what extent and why it is unlawful. Often enough they may be called upon to explain and justify the Catholic position. For, as in the matter of craniotomy performed to save a mother's life, arguments which have a great sentimental appeal can be and are advanced to justify artificially inseminating the childless wife of a sterile husband when a child is vehemently desired.

A Substitute for Intercourse

Artificial insemination is obviously opposed to natural insemination which results from normal coitus. Thus artificial insemination, in the strict sense, means the placing, apart from the act of copula, of the male semen in the female vagina or uterus. Briefly, it is a substitute for natural intercourse.

The male semen used in this procedure can be obtained from different sources and in various ways. It is hardly necessary to remark here that any form of artificial insemination outside marriage, that is of an unmarried woman, is completely opposed to the divine law, which has decreed that the procreation of new life shall be the fruit of marriage alone. Only the most utterly depraved would question that statement.

So we can pass on to the question of artificial insemination of a married woman. And first we consider the case in which the semen is obtained from a man other than her husband—from a donor, as he is politely called. This procedure is often referred to as A.I.D. It may come as a shock to some to learn that A.I.D. is openly advocated by many so-called Christian writers today. They can see nothing wrong with it if the husband and wife consent. In fact some extol its special merits from the eugenic aspect. It can, they say, ensure selectivity.

One writer—again the Harley Street specialist— has noted that "it would be folly to dismiss entirely the results of selective breeding in animals . . . and surely it is reasonable to argue that the same benefits should be extended to the human race in selected cases." No wonder A.I.D. has been referred to as human stud breeding.

It does not matter how the semen has been obtained from the donor, this procedure must be described as grossly immoral. Why? Because it is a flagrant violation of the unity of marriage and of the exclusive nature of the marriage rights.

Marriage is a contract between one man and one woman

who mutually exchange certain bodily rights for the purpose of acts which are naturally apt to generate offspring. These rights cannot be alienated to any third party. To alienate them is to commit adultery. So A.I.D. is nothing less than adultery. And any child begotten in this way is not the fruit of the marriage, is not the offspring of the married pair, but is illegitimate and adulterine. The consent of the spouses to the precedure cannot alter these fundamental facts. The spouses have no right to consent, no more right than a husband would have to allow his wife indulgence in natural carnal intercourse with another man. It is the very same issue. And those who justify A.I.D. should, if logical, hold that, in the same circumstances, it would be lawful for a woman to have natural intercourse with a man other than her husband. Thus it is only the perverted mind that will have difficulty in recognising the gross deordination involved in artificial insemination when the male element of fecundation is taken from an outside donor.

Between Man and Wife?

But what of artificial insemination as between husband and wife? Here, of course, the end aimed at is good: it is the procreation of children by the married pair. But an end, however good and desirable, cannot justify means which are unlawful.

A propos of this, the Holy Father recently pointed out that "the active element of procreation can never lawfully be obtained through acts which are opposed to nature." Such acts would be masturbation or interrupted coitus. If the semen is obtained by these acts any subsequent use of it is vitiated. One or two writers were inclined to defend the liceity of procuring the semen by condomistic intercourse, if this is followed by the immediate transmission to the wife's vagina or uterus of the semen contained in the condom. They would describe this procedure as a procreative act. But condomistic intercourse, equally with masturbation and interrupted coitus, is surely an abuse of the sexual processes—which cannot be justified by the purpose to which the semen is subsequently put.

The further question is raisel: What is the morality of artificial insemination when the husband's semen is obtained by aspiration from the epididymes or by massage of the seminal vesicles? It has been argued in favor of the liceity of this technique that, in it, the sexual processes are not at all stimulated, and that when there is no venereal stimulation nor pleasure there is no abuse of the sex faculty.

Many Catholic writers have held, therefore, that artificial insemination, as between husband and wife, is lawful when the semen is obtained by the technique just mentioned. Of course, the writers would regard this artificial insemination as licit only in abnormal circumstances —that is, as an extraordinary

means when the ordinary means are not possible.

The practical case, which the pastor or confessor may meet, would be that in which, by reason of some supervening defect, the husband is incapable of normal intercourse. It is presupposed that there is not question here of an antecedent and permanent incapacity. For such an incapacity to have intercourse constitutes the impediment of impotence and would, if present, make the marriage invalid. In which case the issue would be that discussed earlier, namely, artificial insemination outside marriage. In other words the possibility of successful artificial insemination does not validate the marriage of one who is canonically impotent.

Reasons For Rejection

Despite the authority of the writers who defend the liceity of the form of artificial insemination just described, and despite the arguments advanced in their defense, there are cogent reasons for rejecting it. Reference was made earlier to a reply of the Holy Office in which it was simply stated, without reservation, that artificial insemination is unlawful. It is some form of *petitio principii* to assume that this general reply did not refer to particular techniques of artificial insemination. And Pope Pius XII seems to have had in mind the technique under discussion here when he stated recently:

"While one cannot exclude a priori new methods simply because of their novelty, nevertheless, with regard to artificial insemination not only are there grounds for being exeremely reserved, but it must be entirely rejected." These are authoritative statements which indicate that all forms of artificial insemination must be regarded as unlawful.

There are arguments from theological reason also for this same conclusion. The fundamental argument is based upon an analysis of the marriage contract. It is a consensual contract and marriage consent is an act of will whereby both parties give and accept perpetual and exclusive bodily rights in reference to acts which are per-se apt to generate offspring (canon 1081, 2). The generative act towards which marriage, by its nature, is ordained is more closely described in an earlier canon as "conjugalis actus . . . quo conjuges fiunt una caro" (canon 1015, 1). In artificial insemination there is no such conjugal act. Therefore this insemination is not an act towards which marriage is naturally ordained; it is not the object of, nor is it covered by, the marriage consent. The parties transfer no rights and accept no obligations in regard to acts of artificial insemination. Indeed, if it be proved that in a particular marriage the right to these acts alone was transferred this contract would be unhesitatingly declared invalid. Since acts of artificial insemination are not

the conjugal acts which are the object of the marriage contract, why or on what grounds are they justifiable inside rather than outside marriage?

Unlawful Means of Procuring Semen

In the type of artificial insemination under consideration it is possible to distinguish two separate acts: the direct removal of the husband's semen by aspiration or by massage and the subsequent placing of this semen in the wife's vagina or uterus. It will be admitted that, if the former act is wrong, the use to which the semen is subsequently put will not justify the procedure. It is true that the object aimed at is procreation, and procreation is the primary purpose of marriage. But as was pointed out earlier—and no Catholic moralist will question the statement—the subsequent placing, however immediate, of the semen in the vagina does not justify prior masturbation to obtain the semen from the husband. Yet the purpose here, too, is procreation —and procreation within marriage. But, since the means used to obtain the semen are unlawful, the whole act is vitiated.

The reason for this can hardly merely be that masturbation involves venereal pleasure. This pleasure is only wrong when associated with an act which is unlawful. It is not wrong when it is associated with a generative act within marriage—of this act it is, indeed, the lawful and natural concomitant.

While direct aspiration of the semen from the epididymes is not so gross an abuse of the sexual function as in masturbation, it is nevertheless true that any such seminal interference for generative purposes is unnatural and disordered. And this interference, it must be repeated, is not justified by the subsequent use of the semen. Indeed the second act, the artificial placing of the semen in the vagina, is itself a disordered generative act. Certainly it is not the generative act contemplated in canons 1015 and 1081 and, therefore, does not come within the ambit of the marriage contract and consent.

"Not Procreation By Any Means"

In all this matter of artificial insemination much emphasis is laid upon the fact that it is a means of obtaining a legitimate desire of the parents, namely the procreation of a child—which is the primary purpose of marriage. But as Pope Pius XII stated: "The mere fact that the result aimed at, and a result legitimately desired by the parents, is the begetting of children —does not suffice to justify recourse to artificial insemination to obtain this desire." The procreation and education of children are, indeed, the primary purpose of marriage. But only procreation which is obtained by acts which are of themselves apt to generate offspring. Not procreation at any price or by any means.

It is not beside the point to re-

mark at this stage that medical experts regard aspiration and massage as, at best, a very unsatisfactory method of obtaining semen suitable for artificial insemination. That is to say, the semen obtained in this way, because it lacks some of the qualities of the normal ejaculate, is not likely successfully to fecundate the ovum. This consideration is relevant here, at least for those who would justify artificial insemination according to the technique under discussion. For them the aspiration of the semen is an abnormal means; it is like a minor mutilation which is lawful for a sufficient cause. And the fact that the semen thus obtained can be and is used for generative purposes constitutes such a cause. But if this semen is, as the medical men say, very unlikely to bring about successful fecundation, the justifying cause is to a large extent removed. It will be accepted that resort to these abnormal means should not be had unless there is a reasonable hope of success.

It has been mentioned just now that some regard this kind of artificial insemination as merely an abnormal or extraordinary means of procreation to which the parties may lawfully have recourse when the normal means are impossible. To illustrate and prove this view, its supporters invoke a parallel. They say that a man may resort to these extraordinary means of procreation when the ordinary means are not possible just as he may use artificial or extraordinary means—like intravenous feeding—to preserve life when the taking of food in the ordinary way is insufficient or impossible. The parallel seems very imperfect and, consequently, any proof drawn from it seems defective. For surely a person may lawfully resort to artificial means of taking nourishment even when this is not necessary to save life. Nutritious injections and suppositories are such artificial means. But they are used frequently enough merely to supplement nourishment taken *per os*. No one would suggest that artificial insemination might be used to supplement normal intercourse.

Consequent Anomalies

If artificial insemination of any kind is allowable, certain anomalies inescapably follow. Parties who are incapable of normal intercourse and who, therefore, are here and now impotent, can, nevertheless, by means of artificial insemination, procreate children. Yet though children are in fact begotten in this way, the act of artificial insemination does not consummate the marriage. Obviously, it is not an act *quo conjuges fiunt una caro*. It may be, materially, a generative act, but not the generative act covered by the exchange of marriage rights. If it were, it should be a sufficient object of the marriage consent and a marriage in which the parties exchange rights to acts of artificial insemination alone should be a valid contract. Catholic writers who maintain the liceity

of one form of artificial insemination can do so only by insisting that the composite act, envisaged in the technique is, in its totality, a generative act, an act somehow *per se aptus ad prolis generationem.* Here we would have a lawful generative act from which, even its defenders hold, the natural concomitant of venereal pleasure must be excluded. Artificial insemination is, then, a generative act not touched by the marriage contract, an act which, though it may be fertile, is consistent with the canonical impotence of the parties and does not consummate their marriage and in which venereal pleasure may not lawfully be taken. Surely this is an anomalous and unnatural generative act.

All this discussion points to the conclusion that artificial insemination, in the strict sense (that is as a substitute for normal coitus), is unlawful, no matter how or from what source the male semen is obtained for the purpose. It may be well to add, by way of postscript, that this conclusion does not imply a condemnation of what is sometimes called artificial insemination in a wide sense but should correctly be described as artificial aid to natural intercourse. Certain artificial aids may, if necessary, be used by the married parties to facilitate the performance of the act of intercourse in the normal and natural way. And it can be held at least as probable that, after the due performance of the natural act of intercourse, artificial means may be used—again if necessary—to ensure sperm-migration to the cervix uteri and thus make procreation more likely. Pope Pius XII remarked that in rejecting artificial insemination he did "not necessarily proscribe the use of certain artificial means which are destined solely either to facilitate the natural act or to ensure that the natural act normally performed obtain its purpose."

A Businessman's View

"In 1948 there were seventy-eight million owners of life insurance in this country representing 90% of all the families. If you divide the assets of all insurance companies among these seventy-eight million, you will find $690 invested per average policyholder. Can you picture what could happen if business failed to earn enough to show an adequate return on the investments that are made to guarantee your life insurance? A sorry prospect, you say! Yes, but no more so than the prospect of the only business system in the world capable of maintaining real security, being tampered with, undermined, compromised, maligned, overtaxed and stifled." **From an ad quoted by "Ave Maria."**

For Your Information

Lon Francis

The Church And The Jews

THE affection of Pope Pius IX for the Jews will probably be best illustrated by a news item which appeared in a Cincinnati paper on August 23, 1849. It reads in part as follows:

"Not many days after the coronation of Pius IX, while he was riding, to the surprise of everybody, towards the Ghetto, his carriage was stopped by a crowd of people, gathered round a man who had fallen to the ground in a fit,—'What is it?' asked the Pope,—'Only a Jew,' was the answer of some Christian, standing by. 'And is not a Jew a man and a brother?' exclaimed the Pope,—'Make way for us!' and he stepped from his carriage. The crowd opened with a reverence for their Prince, and he approached the sufferer. The man was gasping in convulsions on the ground, from which no one would raise him, for he was a Jew. Pius took him in his arms and bearing him to his carriage, ordered the coachman to drive to the Jew's house. He stood over him, rendering every assistance till he was completely restored, and left him with his blessing and a present of money.

"Not long after this, a deputation of old men, with long grey beards, plain garments and sad faces, presented themselves at the Quirinal, and requested to be admitted to the presence of the Pope. They were a deputation of Israelites, who had come from the Ghetto, to present to Pius the most magnificent offering he had ever received—an antique golden chalice of great intrinsic value and of exquisite workmanship. It was believed to have been brought from Judea, and for 1800 years preserved by the Jews from the wreck of holy things of the Temple of Solomon. It had at all events for ages been used in the solemn ceremonies of their religious worship, and was consequently the most venerable object the few could present.

"The deputation was announced and immediately introduced into the presence of the Pope. Bowing themselves low before him, as neither they nor their fathers had ever voluntarily bowed before a Pontiff, they uncovered their sacred offering and begged him to accept it, as a token of their gratitude to him who had showed a kindness to one of their afflicted brethren.

"The Pope was greatly moved by so unexpected and touching a recognition of a deed for which he claimed no sort of merit. 'I accept your magnificent gift, my children,' he said, 'with pleasure and with gratitude: will you tell me how much it is worth? I do not speak of its value, of course, as a work of art; for that is inestimable—nor as having been

consecrated to the worship of the true God,'—'It weighs 500 Roman scudi,' answered the chief of the deputation, who was very likely to know.

"The Pope stepped to the table and wrote rapidly on the first strip of paper that fell under his hands 'good for one thousand scudi: Pius IX.' Handing it to the deputation he said, 'Accept in your turn a small pledge of my love for my poor Hebrew children. Divide it among the poor families of the Ghetto, in the name of Pio Nono.' The deputies wished to decline the gift, magnanimously offering to quadruple the sum, and distribute it among their poor brethren. But the Pope refused to accept the chalice on any other terms than he had proposed.

"The interview was protracted. The most generous and humane sentiments were uttered by the Pontiff, and he indulged in many expressions of kindness and love for the Jewish nation, which had so long been shut out from the light of God's face. When the old men heard these words of tenderness, tears, which had not perhaps for half a century greeted their eyes, fell fast on their white beards, and they could not speak their gratitude. They bowed at his feet; and as they left the apartment, their quiet step and solemn bearing had an air of that oriental veneration men were wont to feel, when the angels and prophets of God walked among mankind.

"It is impossible to describe the scene that was witnessed on their return to the Ghetto. The young men and the maidens, and the mothers in Israel, crowded silently around the Rabbis; and the white-bearded patriarchs leaned tremblingly on their staves, to hear the wondrous words.

"And when the dark-eyed maiden said her evening prayer, and came to those sublime words that for so many ages sustained the lingering hope of Israel, reminding Jehovah of His time-hallowed promise to send the Deliverer, those solemn thoughts, that had never before invested a human form, called up the image of the new Prince who had been the first to speak words of consolation to her afflicted people! And everywhere his name was uttered with veneration and love by the most neglected and despised sons and daughters of the Ghetto. What might not those who profess the Saviour's name (be they Catholics or Protestants), have done for our unhappy world long ago!"

The *Jewish Chronicle*, in January, 1847, referred to the above incident in these words:

"The inhabitants of the Ghetto, having memoralized the Pope for the enjoyment of equal rights with the other inhabitants of the city, where a father has issue of twelve children from one marriage, (in which case he is entitled by an ancient law to special privileges), the liberal-mind-

ed Pontiff not only granted the prayer of the petition, but in a truly humane sense, ordered that relief should be afforded to needy Jews, as to their Christian brethren, from the funds of the *beneficenza.*"

The American Church And The Jews

Many statements in condemnation of the persecutors of the Jews have been issued by individual Catholic prelates in the United States, and two very important ones by the Catholic Heirarchy as a whole. These were promulgated in November, 1941, and in November, 1942.

But back in 1937 the Catholic Association for International Peace published a pamphlet entitled *The Church and the Jews,* which has been praised by the editors of Jewish papers. An article dealing with *Who's Who Among American Jews* describes this pamphlet as "a plea for truth, justice and charity in the attitudes of Christians generally, and Catholics especially towards Jews . . . The racial theories, as propagated in Germanic countries, are emphatically repudiated, and Christians are called upon to fight anti-Semitism as a matter of duty."

Cardinal O'Connell, of Boston, speaking through the *Pilot,* the official organ of his diocese, observed some time ago:

"A Catholic simply cannot be a racist. He cannot be anti to any particular people, just because they are that people. We must oppose wrong principles; sometimes we must mention the persons who espouse them. But our fight will be open and fair. We shall not attack men through the fathers and mothers God gave them."

In a Statement on Victory and Peace issued by the Archbishops and Bishops of the United States, November, 1942, we read:

"We feel a deep sense of revulsion against the cruel indignities heaped upon the Jews in conquered countries and upon defenseless peoples not of our faith. We join with our brother Bishops in subjugated France in a statement attributed to them: Deeply moved by the mass arrests and maltreatment of Jews, we cannot stifle the cry of our conscience. In the name of humanity and Christian principles our voice is raised in favor of imprescriptible rights of human nature. We raise our voice in protest against despotic tyrants who have lost all sense of humanity by condemning thousands of innocent persons to death in subjugated countries as acts of reprisal; by placing other thousands of innocent victims in concentration camps; by permitting unnumbered persons to die of starvation."

The Most Reverend Michael J. Ready, then General Secretary of the National Catholic Welfare Conference, praising the Bishops and priests of France for resisting orders for

the deportation of Jews, said in October, 1942:

"It is a courageous thing that the French Catholics have done, in helping persecuted Jews in Occupied and Unoccupied France. Catholic protests against the inhuman mass deportations of Jews to German territory, and the sheltering of Jewish children is a worthy example of the following of Christ. . . .

"We, in the United States, Catholic priest and layman alike, cannot condemn too strongly the well-known Nazi persecution of religion. We thrill to the knowledge that our Bishops and priests abroad, without fear, without concern for themselves, have taken up the cause of brethren, whose sufferings under the Nazi have been horrible beyond human belief."

JULIE - - - Or Housekeepers Are Hard To Get

"We'll get along all right, son, so long as you remember who's running this place."

No Wife—No Necktie

B. P. Karpowicz

Introducing a Japanese housekeeper

SOME six months after the surrender of Japan to the Allies I found myself in the Japanese village of Zassanokuma near the city of Fukuoka as the Catholic chaplain in the 58th Air Service Group of the Fifth Air Force. When I stepped into the base chapel, the scene of my future activities, I encountered Mrs. Yuriko Nosé. Approximately forty-five years of age, with oriental features devoid of expression yet withal kindly looking, small even for a Japanese woman, Nosé was neatly dressed in a bulky but becoming kimona, with wooden sandals peeping from beneath her long garment, while a gaudy cloth covered her head. She was vigorously sweeping the floor. But when she realized that I was the new incumbent, she took immediate charge of me.

From then on, every morning my office was spotlessly cleaned. Hot coffee was always ready. A clean handkerchief was on my desk. My shoes were removed to be shined. Whenever I protested against having my boots polished, Nosé simply stood and waited—or tried to remove my footgear by force. At meal time she took her stand alongside the wash basin with a towel, a comb, and a fingernail file. I could not leave for lunch without washing my face and combing my hair. While I attended to my finger nails, Nosé wiped my shoes and brushed my uniform. On my departure Nosé, gravely bowing, escorted me to the door, as custom demanded in the man's world of Japan.

To a visitor our conversation was hardly enlightening. It consisted of a gibberish mixture of English and Japanese. She knew but a few American phrases. I understood less of her language. Employing two dictionaries we learned slowly something of the respective tongues to exchange in a limited degree eastern and western concepts.

To supplement our uncertain discourses, Nosé brought me notes written by a friend. Naively they expressed the attitude of my Japanese employee:

"Father, I beg to inform you that today is my memoriam day of just three months past since I entered to serve the God and the father, thanking every day from morning to night for your best kindness."

She informed me how she felt about the bit of food which she shared with us:

"I am much obliged to send my best thanks to you about your kindness which you are thinking over my breakfast every morning and kindly present some precious eating to me."

Father Karpowicz sends us this memoire from Chicago.

Flowers nestled in Nosé's expensive vases. Japanese tapestry and pictures found a place on the wall. An electric iron was on hand to press uniforms. Hard-to-obtain needles in the hands of Nosé darned socks and mended other items of clothing. The sanctuary furnishings sparkled; the altar linens were meticulously changed; the inner sanctum, wherein resposed the Holy of Holies, became immaculate.

For these efforts Nosé received from the Japanese Government, which was defraying the cost of the American Occupation, the enormous sum of one dollar and some odd pennies a day. But more important to her, Nosé shared our ration of American-made cigarettes and chocolate bars; she drank our coffee and imbibed of our fruit juice—items reserved to the most luxurious standard of Japanese living.

Her Prodigal Generosity

Generous was this Nosé to the extreme. When the PX no longer stocked starch, I still wore starched shirts and trousers. Quite by accident I discovered that Nosé, as my laundress, had been saving her home breakfast of rationed rice to make stiffening matter for my clothing.

On one of my visits to the local Sisters of Saint Maurs I received, as a surprise, a set of green-coloured vestments. Nosé had given up to the service of the Christian God a highly prized kimona; a gorgeous garment sold only as a last resort by a Japanese woman—to buy food.

Nosé was susceptible to jealousy. A waitress from the Officers' Mess stopped to inspect the chapel. With that ever-prevalent Japanese curiosity, the visitor spied the organ then the piano, and insisted upon playing and singing. This intrusion was not to the liking of the custodianess. Realizing the situation I told Nosé, jokingly, to go home because the waitress would make an efficient replacement. With unbelief flooding her countenance and with eyes angrily gleaming, Nosé made ready to go. She snapped up her things; slammed shut the various drawers; and with tears beginning to flow, abruptly completed her violent preparations for departure. Surprised by this unexpected outburst, I finally made Nosé understand that it was all in fun. She pushed me out of the office while she sat down for a conference with herself and a good cry.

When my assistant departed for the States, in view of the lack of skilled army personnel I acquired for a secretary and interpreter, Fusae, a young Japanese woman. Her entrance into our circle gave rise to strained relations. Whenever Miss Fusae discussed work with me, Nosé would banish herself to a corner where she would become engrossed in some small thing, seemingly oblivious to our presence. But from the good nuns in town she sought sympathy:

"She could not type," she said, "she could not play the organ, she could not converse in English, therefore she was to be discharged."

During Fusae's absence Nosé would approach me. Sadly she would say "Father no like Nosé; Sisters like Nosé; Sisters teach Nosé catechism. Father like Fusae. I am sorry."

A Visit to Her Home

Nosé continually pressed me to visit her home. One evening my assistant and I accepted the invitation. On our arrival the expectant family was very elated. In their cramped hallway we removed our footwear. We were then escorted into the sitting room, where two lowbuilt chairs had been provided for our comfort. With the exception of Nosé, the women remained in the kitchen. The men filed in to see the "Father." We passed around our cigarettes. A monosyllabic conversation, mostly in grunts, was sustained between the puffs.

Tea was served in a prized one-hundred-year-old set of exquisite Chinese china. Personally wiping clean every cup and saucer, Nosé's husband arranged the various pieces upon a low narrow table. At the clap of his hands, a servant brought a box of tea and a kettle of hot water. Carefully the master of the house shook some leaves into the tea pot. Over them he poured boiling water. He swung the tea pot back and forth like a sprinkling can, emptying its contents into the cups. The resultant tea, unsweetened and bitter, was offered to us. This ceremonial was repeated twice more. It was a signal tribute to our presence as important guests.

The rest of the evening was devoted to our entertainment. Noseé changed into a dress kimona. Her husband, already in costume, sitting back on his haunches on the impromptu stage, began to sing. The deep guttural sounds, which issued out of his throat, to them were music; to me they were a series of grunts and groans, devoid of melody and rhythm. At the proper cue, Nosé began to dance by rising slowly from a sitting position, rapidly vibrating her so-called dance fan and, with her body rigid, moving her arms gracefully while the fan in her hand ever vibrated. The husband supplied the requisite timing with his doleful chanting. Nosé then brought out a drum, shaped like an elongated hourglass. As an accompaniment to her husband's monotonous chant, Nosé at regular intervals struck the drum a resounding whack and in a strained, high-pitched voice, mouthed a syllable or two. The conclusion of this thousand-year-old song was the cue for our departure, a move which was regretted by our hosts and their friends because our cigarettes had given them much comfort.

The following morning I joked with Nosé about her possibilities of becoming an entertainer. Much pleased, she just smil-

ed. In her neighborhood she was a "Ninki Mono," a popular actress. The neighbors always invited her to take an active part in their festivities.

Her Interest In the Faith

My next visit to her house became a focal point in Nosé's life. She was sick in bed, when I came to see her. At this unexpected visit she stared at me with stunned astonishment, as the Japanese pay little attention to their sick women. Then and there Nosé decided that there was something of value in the Catholic priesthood. The chaplain always showed her consideration. The padre's visitors ever had a good word for her. All the Catholic priests whom she met were kind and generous and holy. Hence she concluded that there was also something to their Catholic religion. She began to investigate the Catholic creed. From a French Bishop she obtained literature; nuns in the Catholic orphanage instructed her; the Sisters of St. Maurs invited her to their convent; she joined the class of a Japanese catechist; for Sunday Mass she frequented the town's Catholic church. She then began to consider herself a Catholic. Coming to work early, she attended daily Mass in our chapel. Every day she studied her catechism. In her spare moments she pored over the pages of her lone spiritual book.

But the culmination of all this in Baptism was denied Nosé. Her husband was not in sympathy with her views—and the Japanese husband's word is law.

Unexpectedly, as an atomic bomb out of the sky, I received orders to depart for the States within twenty-four hours for separation from the Service. This caused consternation within the chaplain's circle. There was the usual rushed official clearance of the Post with hurried packing to make the train. At the railroad station Nosé, with tears glistening in her eyes, knelt on the dirty platform as she clasped my hand in a viselike grip. "Thank you, Father, for being so good to me. I will never forget you!" It was all that I could do to loosen her grip as the train began to move.

To Nosé, my status as a Catholic priest was clearly defined by her expression of "No wife, no necktie." In her only letter to me, now in the States, she wrote: "I am happy to say that I am enjoying with the new Father. I hope you are well in your home with no wife and no necktie."

Jewish Lineage

"I should count it a special grace of our Lord were I of Jewish lineage. What wonder! That a man can be related by ties of blood to Christ Our Lord and to Our Lady, the glorious Virgin Mary!"—St. Ignatius Loyola.

N. O. D. L. Notes

Canadian lower house bans crime comics

Bill passes unanimously

THE Canadian House of Commons has passed a bill which would outlaw crime comics and the flood of sex publications.

Not a dissenting voice was raised when the bill was given third and final reading. In fact there was enthusiastic thumping of desks from Members of Parliament of all shades of political beliefs.

The Bill amends the Criminal Code and provides a prison term up to two years for publishing, selling or distributing crime comics.

A crime comic is described as "any magazine, periodical or book which exclusively or substantially comprises matter depicting pictorially the commission of crime, real or fictitious."

According to our information from NC-News Service, the new law also provides a maximum two-year prison term for the printing, publishing, sale or distribution of "obscene written matter, pictures, models, or other things whatsoever." Definition of obscene matter will be left to the courts.

A new feature of the law is that ignorance of the contents of a publication is no longer a defense. This has been one of the loop-holes through which dealers prosecuted in the past have been able to escape conviction.

Stuart Garson, Federal Minister of Justice, told the House of Commons, that it was hoped that the legislation would be passed by the Upper House, the Senate, and signed by the Governor General before the Christmas recess.

Thus he would be fulfilling the promise which he made to E. D. Fulton, Progressive Conservative member of Parliament for Kamloops, B.C., who has led the battle against crime comics.

For two years Mr. Fulton has introduced a private bill seeking the outlaw of such publications. His campaign drew national support from hundreds of organizations, including Home and School Associations, Parent - Teacher Associations, the Catholic Women's League of Canada and many others.

Each time until the present session of the Canadian Parliament, Mr. Fulton saw his bill "talked about" during the hours devoted to private members bills.

"Caeci Duces"

"Up in San Francisco recently the board of laymen voted down the recommendation of the board of bishops that would liberalize further the marriage regulations of the Anglican Church. The flock now wisely guides the shepherd in a church founded on divorce"—**The Tidings.**

Magazines Disapproved

BY THE

National Organization Of Decent Literature

January, 1950

FOR THE INFORMATION OF COMMITTEES AND DEALERS, BUT NOT FOR PUBLICATION
CODE FOR CLEAN READING

Periodicals are listed, which
(1) glorify or condone reprehensible characters or reprehensible acts;
(2) contain material offensively "sexy";
(3) feature illicit love;
(4) carry illustrations indecent or suggestive, or
(5) Advertise wares for the prurient-minded.

It will please the readers to learn that many magazines which had been on this objectionable list have discontinued publication during the recent months. New magazines are also appearing every month, but they will have our attention for your guidance in future reports.
The following magazines are held to offend against one or more provisions of the above code.

MAGAZINES STILL PROCURABLE IN MANY PLACES

Amazing Detective
Art Photography
Authentic Detective
Avon Love Book
Army Laughs

Bachelor's Diary
Beauty Parade
Best Songs
Best True Fact Detective
Big Detective Cases
Big Song Magazine
Big Time
Bits of Beauty
Blonde Baggage
Breezy Stories
Buddies

Cartoon Comedy
Cartoon Humor
Cheers
Comedy
Color
Crime Detective
Crime Exposed
Charley Jones Laugh Book
Confidential Detective

Detective Annual
Detective Book Magazine
Detective World
District Attorney Detective

Eye
Eyefull

Fact Detective
Famous Police Cases
Fantastic Adventures
Fact Detective Yearbook
Film Humor
Flirt
Foto Parade
Front Page Detective

Fun Parade
Federal Crime Detective

Gags
Gay Love Stories
Gaiety
Glance
Grin

Headquarters Detective
Human Detective
Hit

I Confess

Joker

Laff
Laff-Annual
Life Romances
Line-up Detective
Love Diary

Movie Fan
Movie Life
Movie Play
Movie Spotlight
Movie Stars Parade
My Romance

National Detective Cases
Nifty
Night and Day

Official Detective Cases

Pack of Fun
Peek
Picture Show
Pix
Police Record Detective
Popular Psychology Guide
Popular Songs
Pepper
Police Detective

Real Detective Cases
Real Story
Real Western
Revealing Detective

Screwball
Secrets
Sensational Detective Cases
Sexology
Show Girls
Sideshow
Sir
Smash Detective Cases
Smiles
Sports Action
Sports Fiction
Stag
Strength & Health
Special Detective
Startling Detective

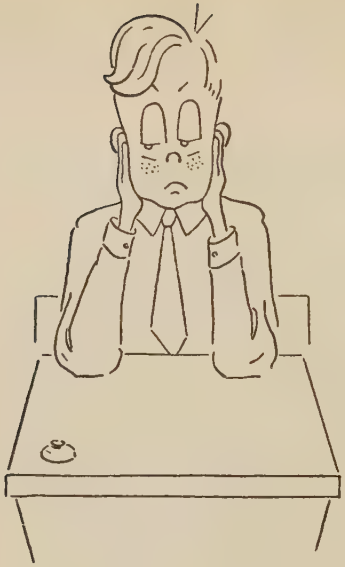
Taboo
Ten True Crimes
Timely Detective
Titter
True Cases of Women In Crime
True Crimes Detective
Tru-Life Detective Cases
True Crime Cases
True Police Cases

Uncensored Detective
Underworld Detective

Western Trails
Wings
Wink
Wit and Humor
Whisper

Your Psychology

Zing



ABSENT
LACK
INTE

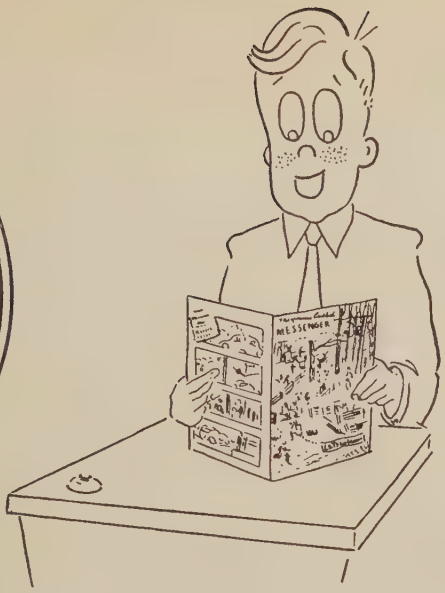
Among Catholic child
utmost importance. D
toward unnecessary
This is a natural phe
routine. They lose inc
It is here that the Co
the *Confraternity* MES
far to revitalize the
and to revive interes
Join the thousands
MESSENGERS an invalu
the Second Semester.

TREASURE CHEST—

. . . the wholesome picture magazine for recreational study, is an additional help to the Catechist who wants to maintain an esprit de corps. An excellent collateral aid—a real "comic book" but without the usual objectionable features. Pictures and color bring out the real drama in many religious subjects.

124 E. THIRD STREET,

ISM?
OF
ST?

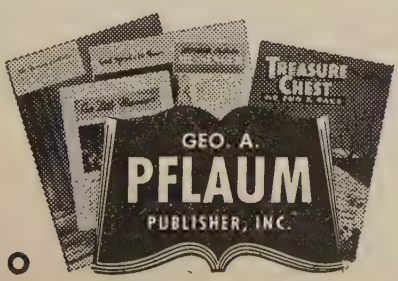


ho do not attend Catholic schools, religious instruction classes are of the
he second semester, however, many teachers notice a growing tendency
eeism and a general lack of pupil interest.

on for by this time many pupils tend to look upon the work at hand as
and desire to excel which was present at the beginning of the year.

ity MESSENGERS are of inestimable help. Based on the Baltimore Catechism,
RS give a freshness and variety to religious instruction material that goes
asm of the student. Their weekly stimulus will help to reduce absenteeism
our classes.

chers of religious instruction classes who have found the *Confraternity*
id in holding pupil interest. Take full advantage of these vital aids during
your trial order now.



TON 2, OHIO

A Stray Shepherd Reclaimed

M. J. Schwerin

It can be done through persevering prayer

THE complaint is not infrequently heard that the priest who has fallen from his high estate is, as a rule, neglected, ignored, and even despised by his colleagues in the ministry and by the Catholic laity. It is true that priests and laity deeply resent the scandal that the wayward priest gives. They grieve over the harm done to the Church and to souls. They are sad at the plight of the unfortunate man.

But it is not true that the priest or the good lay person despises the fallen priest, and is unwilling to move a hand to assist him. On the contrary they pray for him; they yearn for his conversion, and are willing and eager to do whatever they can for his return, repentance, and restoration.

The writer knows innumerable instances of priests who have done all that was humanly possibly for the reclamation of their fallen brothers. Less frequently do we hear of laymen who aid in the rehabilitation of fallen priests. This little article will tell the true story of one exemplary layman who devoted years of prayer, sacrifice, and effort to the conversion of a stray shepherd. His efforts, thank God, were at long last crowned with success. I write this account for THE PRIEST in the hope that my confreres in the ministry may pass the story on to zealous laymen and urge them to imitate Mr. John Anonymous.

"When Father N. left," John tells me, "it broke my heart because he was so dear to me. For two years I tried to forget it. I felt that there was nothing I could do about the matter, except to pray, and that I did every day. Then I began to remember him in a special way in my prayers, communions and Masses.

"The idea finally dawned on me that I could do more than merely pray. I started to inquire from anyone who might know anything about his whereabouts. There were lots of rumors but nothing definite or certain. Some said he was in Ohio, others in Illinois, others in Texas and so on. When I picked up the name of a definite place, I would write in care of general delivery. Letter after letter came back unclaimed from nearly every state in the country. I heard that he was with a certain government agency in Washington. I wrote to inquire, and they replied most courteously that they had checked their files but could find no trace of anyone by that name ever having been in their employ. Finally after months and months of disappointment, one of my letters reached him. He answered by

return mail, expressing surprise that he had a single friend left in the whole world."

In the course of time a visit was arranged. John went to confession and communion early on a certain Saturday morning, then drove hard for hundreds of miles, saying the rosary all the way that his visit might be successful in reclaiming the stray pastor.

"Father!"

On his arrival John was greeted warmly by the priest, but when John called him "Father," he said, "No, No! After what I have done I do not deserve that title. I cannot understand why anyone would come to see a heel like me."

"I came," replied John, "because you baptized my children, gave them their first communion, and came with communion to my home when any of my family were sick. I appreciate all that, and I have come to help you."

The stray shepherd said, "I cannot understand why anyone would drive three hundred miles to see a wicked man like me."

"Well," replied John, "you see I am a confirmed soldier of Jesus Christ. A soldier in the army will risk his life for his buddy. Now my buddy is in a tight place; the enemy has my superior officer in prison and I have come to rescue him. If you stay and fight on the side of the enemy, I can do absolutely nothing for you; you'll just have to go to hell."

The hapless priest cried profusely and begged John not to say such a terrible thing. Then he repeated: "I can't understand why anyone would drive three hundred miles to see a heel like me."

"You see, Father," John said to him, "it is like a man in an automobile wreck. Everybody rushes to his aid. Well, your soul is crushed far worse than any horribly mangled body, and I have come to your aid."

The priest said, "John, you look worried. I am going to do penance and return to the Church. There is a refuge for fallen priests like me somewhere in Texas."

"Why, Father," John said, "you can't go there. The devil has you chained and the chain isn't long enough to reach to Texas."

Father N. then tried to justify his conduct by blaming his superiors; they did not appreciate his hard work; they gave him a "dirty" deal.

Influence of the Little Flower

To this John replied, "You studied, prayed and meditated for many long years during your seminary training to become an obedient man, and now you are acting like a little boy when you complain that they did not treat you right. A great big man like you should be ashamed of yourself talking like that. Do you remember the altar to the Little Flower, Father, you erected in the church back home? Well, I never pass that altar but I say a prayer for you."

"John," said the priest, turning white and pointing to his trunk, "did you do all that for the likes of me? In that trunk I still have a relic of the Little Flower. In all my wickedness I never let that get away from me."

"Father," said John, "if you really love the Little Flower, you should go to confession and get back in God's grace this very day."

"No, I can't go today. It will take me a long time to prepare, but I promise to go some time in the near future."

John argued for a long time; there was stiff resistance on the part of the priest, but finally he gave in and allowed himself to be driven to a certain parish church, where he went to confession.

"I was overcome with joy," said John, "and cried like a baby. I immediately went and knelt before the statue of the Blessed Mother, and thanked her for this answer to my prayers of the past seven years. There was a wonderful change in Father N. after confession; the effects of that absolution were visible in the relief that was written plainly on his face, and in the tone of his conversation.

On the Verge of Suicide

John and Father had a long talk afterwards, and the reclaimed priest admitted that John had come just in the nick of time. Father N. was sick, penniless, room rent unpaid and no money for food. He felt abandoned and without a friend in the whole world. He admitted that he was on the verge of suicide.

"It is a terrible thing to do, I know," said Father N., but the devil had hold of my soul and was doing my thinking for me. I knew that if I took my own life I would go straight to hell, but in spite of that I was impelled to destroy myself." John had reached him just at the right moment; a day or even a few hours later would have been too late.

After John had induced the stray shepherd to go to confession, he did not leave him to his own devices. He knew there would be long days of loneliness, of fruitless regret of his past zealous labors in the ministry when he was loved and esteemed by his parishioners. There would be need of a civil divorce. A place of refuge must be found where the repentent priest could live in quiet retirement in the proper surroundings for his spiritual rehabilitation. And so John continued his fervent prayers for the perseverance of the reclaimed priest. He wrote regularly to him, visited him when the occasion offered itself, sent him gifts for Christmas and other feast days, and by so doing was an invaluable encouragement to the poor man in his long struggle to get straightened out and settled in the proper place.

The devoted zeal of John on behalf of his priestly friend followed him to the grave, and now that John's prayers and efforts

on behalf of one stray shepherd have been crowned with success, he is in search of another unfortunate priest whom he may assist by his prayers and encouragement along the hard path of repentance. And knowing the man as I do, his deep faith, his solid piety, his ardent zeal, his childlike devotion to the Blessed Virgin, I am sure that John will reclaim, as God's instrument, yet other of those most unfortunate of men, the stray shepherds.

The Wedding Breakfast

According to Catholic custom, marriage took place at a Nuptial Mass, and both bride and bridegroom received Holy Communion at the usual time in the celebration. As they would both have been fasting, according to the Church's law for those who communicate, they needed their breakfast after the ceremony. Their friends would join them at the meal, and hence the origin of the Wedding Breakfast. When both the Nuptial Mass and the law of fasting for Communion ceased after the Reformation, the breakfast following the ceremony lost its meaning but the custom has lasted on in name until the present time, and of course it is still of practical importance to Catholics.—**Relics of Popery,** Horne.

Teacher's Fault

Father Heeg, who has written several books on methods of catechetical instruction, is fond of emphasizing the need of teaching the standard prayers very plainly and clearly to little ones, and some of the samples he gives of how children can garble ordinary words and phrases indicate the importance of the matter.

"Hail Mary, full of grapes, the Lord is a tree," one child recited. Here are some further departures from tradition:

"Our Father, Who are in heaven, how will be die name."
"I confess to Blessed Michael the dark angel, to Blessed John the blacksmith."

From the Apostles' Creed: "Suffered under a bunch of violets."

"Oh my God, I am partly sorry for having offended Thee."

"I firmly dissolve with the help of die grapes."

"I firmly resolve to end my life. Amen."

Let catechists take note and teach with clarity.

—Contributed.

When To Re-Anoint?

William F. Allen, J.C.D.

Is it a question of time or danger?

IN the everyday ministry there is one question that recurs very frequently: How much time must elapse before the Sacrament of Extreme Unction may be again administered in the same illness to the sick person who has already been anointed once or several times? In the mind of many priests and in the different manuals of Moral Theology the element of time persists in its relation to the repetition of the Sacrament. The Code, on the other hand, avoids the element of time and stresses but one condition for the reiteration of the Sacrament of Extreme Unction namely, that the sick person fall again, suffer a relapse into a new, distinct, probable danger of death. Is it possible to reconcile both currents of thought?

The time element has history in its favor. In the past, some theologians like Ivo of Chartres argued that Extreme Unction should not be received more than once in a life time. The basis of his claim was the lack of supporting testimony of the Fathers on this point. This school of thought never prospered. The vast majority of theologians permitted the reiteration of the Sacrament but laid down stringent rules for the subsequent reception. Three years had to elapse according to some and Albert the Great is cited in favor of at least one year between anointings, and this despite any new danger of death.

St. Thomas wrote in favor of repeating the Sacrament as often as a new danger of death threatened the sick person. He held that there was no irreverence in repeating it since the effects of Extreme Unction were transitory, temporary. The health of the soul conferred by the Sacrament could be lost by sin and the health of the body could fluctuate also. These same effects could be sought anew. He placed no time limit to the repetition of the Sacrament.

The Council of Trent upheld the Thomistic opinion in the following decree: "If the sick person recover after receiving the Sacrament, he may again be aided by the help of this Sacrament if he fall anew into a danger of death."

The old Ritual seemed to reconcile the most severe with the more liberal of the theologians on this subject. It reads: "In the same illness the Sacrament ought not to be repeated unless the illness is protracted [time element] as if, for example, when the sick person, having rallied, falls again into the danger of death."

The Code and the Ritual

The Code of Canon Law and the new Ritual strike out the remnants of the element of time.

Canon 940 reads: "In the same illness the Sacrament cannot be repeated unless the sick person has recovered after being anointed and has fallen into another danger to his life." The Ritual bears the same doctrine as the Code. The basis therefore now for the repetition of the Sacrament must be a slight convalescence which has not been sustained and hence the sick person is brought once more to a new state in his illness in which his life is threatened. This principle must be always borne in mind. It is the only official guide in solving the question as to when the Sacrament of Extreme Unction may be repeated in the same illness.

What constitutes a convalescence—a slight convalescence? What is the norm of discrimination between the former danger of death and the new danger?

In short illnesses the convalescence will be easily determined and the relapse more so. In most cases one will be able to detect the cessation of one danger and the beginning of another. It will be more difficult of appreciation in the long, protracted sickness such as tuberculosis, cancer and the like. The decision will need more attention and will cause more uncertainty. It is in these cases that the time element proved most useful and worked to great advantage and it is not astonishing therefore to read in the different manuals of Moral Theology a return to the time element.

The Opinions of Moralists

Genicot insists that a new danger justifies the repetition of the Sacrament and that in cases of doubt as to a change, a new danger, a convalescence or a duration of the malady for one year after the first anointing would suffice to establish a presumption in favor of the new danger. Scavini would say the same but after a convalescence of one month. Slater would not disavow such an opinion.

Marc-Gesterman is partial to a month as the norm for governing the repetition of the Sacrament. Would this author sanction less than a month? He surely would not favor four or five days as sufficient length of time to adjudicate a new danger as being present.

Cappello mentions the theory about the sufficiency of a month's convalescence as justifying the repetition of the Sacrament but is quick to deny its absolute authority and he makes mention of the opinion that a few days would suffice to establish the genuineness of the convalescence and the objectivity of a new danger. The same author would not sanction a convalescence of two or three days unless the illless was of a very peculiar type. I suppose a series of heart attacks might fall into this category of peculiar illnesses.

The authors, therefore, it can readily be seen, attempt to measure the convalescence required, by the element of time. All are in agreement that if the illness

persists, despite a slight improvement during one month, the patient may be re-anointed if a probable danger of death from the same illness threatens him once again. If the improvement should have been maintained for less than a month, may the patient be re-anointed? The authors do not touch the question explicity except insofar as to deny the re-anointing after a convalescence of but two or three days. Implicity the same authors leave to the prudent judgment of the priest the determination of sufficient convalescence of less than a month.

What shall guide the priest in the absence of approved authors' jurisprudence? I think the official ruling of the Code should suffice—namely, the Sacrament may be administered whenever a probable danger of death is present; if the sick person remains in the same probable danger, the Sacrament cannot be repeated but if the probable danger ceases or becomes very slight, then at the next warning of probable danger to life, the Sacrament should be administered once again.

In all of this, the priest must be his own guide. He should ever be mindful that the Sacraments were instituted for men; that he always has the conditional form to avert any intentional abuse from his part; that Benedict XIV on the subject of repeating Extreme Unction wrote that in the case of any doubt whether it be on the question of the illness being the same, or on whether there be a new danger present, Extreme Unction should be administered again. The learned Pontiff held that this was more in conformity with the practice of the Church and that the sick person was sure to receive greater aid from God.

The Question of Validity

What about the validity of the repetition of the Sacrament of Extreme Unction if a new danger is not truly present? Some authors maintain that the Sacrament would be valid despite the lack of a new danger. They point to the old custom amongst the Greeks of anointing on seven successive days. This custom was approved and there was never any question of validity raised against it. This argument is not without its weak side, since it is believed that the seven anointings constituted but one Sacrament just as the five anointings prescribed by the Ritual today. Then, too, it is said that these anointings might have been mere sacramentals.

The more common but only a probable opinion states that the Sacrament of Extreme Unction cannot be validly conferred in the same illness and in the same danger of death. This opinion is founded on the almost unanimous consent of the theologians for several hundred years. The argument of Tradition is the strongest of all against the validity. Then, too, it is pointed out that the Church insists on frequent reception of the Euchar-

ist and of Penance—would she not have insisted in like manner on the frequent reception of Extreme Unction if this could be repeated without special conditions for validity? Furthermore, the theory of the effects of Extreme Unction seems to be against the validity of such a procedure. The Sacrament once received is supposed to be efficacious all through the same danger. Why then should there be further ministrations of the Sacrament?

It is superfluous to remark that this Sacrament may not be repeated simply because the sick person's dispositions at the time of its reception were possibly unsatisfactory. If the sick person was baptized, and in probable danger of death, and had the proper intention (of receiving the Sacrament), the reception was valid but the effects will not be received until the proper dispositions of sorrow for sin are conceived by the sick person. As soon as he elicits an act of perfect or imperfect contrition (as the circumstances require), the obstacle to the fruitful reception of the Sacrament will be removed and sanctifying grace and all other effects will be produced. No new administration for these effects is called for.

Science and Prejudice

"I should be the last to claim that we scientific men, as a class, are less liable to prejudice on grounds of self-interest, race, politics and religion than other educated people; and we should deceive ourselves and perhaps some uncritical members of the public, if we were to assume (as some of us seem to do) that scientific eminence or the scientific habit of mind, as such, or even scientific notoriety, give any special virtue to our opinions on more ordinary topics."—Dr. A. V. Hill, before the Parliamentary and Scientific Committee of the House of Commons.

Who Are You?

A priest in Wuchow, China, walked into a native dentist's office, suffering intensely from an aching tooth. "Pull it!" he told the man.

After a half hour's labor, painful and in vain, another Chinese entered and took over.

"Who are you?" asked Father.

"I'm the dentist," was the reply. "That other fellow just watches the office for me when I go out!"—Don Bosco in India.

Code and Cult

P. J. Lydon, S.T.D.

St. Patrick's Seminary
Menlo Park, California

THE Holy See has published some recent decrees on Communism. Can you summarize them?

1) Pius XI published an Encyclical on "Atheistic Communism" on March 19, 1937. It described it as "intrinsically evil" and gave some reasons for the growth of Communism.

2) The Holy Office, June 20, 1949, condemned the so-called "Catholic Action" Society in Czechoslovakia as fraudulent and schismatic. Clerics and laymen who knowingly and freely join it or who will be members in future and all its authors and promoters are *ipso facto* excommunicated by Canon 2314 as schismatics and apostates from the Catholic faith.

3) The Holy Office on July 1, 1949 gave several answers on the subject. a) It is never allowed to join the Communist Party or to show favor to it. b) It is not licit to edit, propagate, or read books, magazines, or papers in support of Communism; nor is it permitted to write in these publications. These acts are forbidden by Canon 1399. c) Those who knowingly place any act described under a) and b) cannot be admitted to the Sacraments. d) The faithful who profess the materialistic doctrines of Communism, or especially those who defend or propagate these doctrines, are *ipso facto* excommunicated as apostates from the Catholic faith.

4) The Holy Office on August 11, 1949 decreed: Those who joined the party *only* for political or economic reasons without believing in the materialistic and atheistic tenets of the party are not allowed to receive the Sacraments because unworthy; and the marriage of a Catholic with one of these persons is regulated by Canons 1065, 1066, since they notoriously belong to forbidden societies and are public sinners. It is not a mixed marriage in the proper sense. This is the interpretation of the *Osservatore Romano*. But if they *accept* the false doctrines of Communistic materialism, they are apostates and excommunicated as such. A regular dispensation from mixed religion is needed under the usual conditions for such marriages (Canons 1061, 1102, 1109). A.A.S. (XLI) 1949, p. 333, 334; A.A.S. (XLI) 1949, p. 427, 428.

Some Decisions On The Code

1) Baptized n o n-Catholics are bound by the law on marriage by proxy (Canon 1088, sec. 1) (Holy Office, May 18, 1949). This follows from the general principle that baptized non-Catholics are bound by eccle-

siastical laws on marriage except when they are expressly exempted among themselves in particular cases, as they are in the law on the Solemn Form (Canon 1099) and disparity of cult (Canon 1070).

2) Canon 81 allows Ordinaries to dispense from the general laws of the Church in matters in which the Roman Pontiff is accustomed to dispense, when grave harm would result if the Ordinary had to approach the Holy See, and this is difficult. Canon 81 cannot be used when Ordinaries can easily have recourse to the Legate of the Roman Pontiff in the country, who is in communication with the Holy See (Commission of Interpretation, June 26, 1947: A.A.S. [39] p. 374).

3) This Canon cannot be followed in dispensing subdeacons and deacons from the obligation of celibacy (C. of Int., Jan. 26, 1949). These involve cases that are based on the Divine law—solemn vows. This answer does not affect the use of Canons 1043, 1044, 1045.

4) *Instruction of the S.C. of the Sacraments:* The S. C. of the Sacraments on October 1, 1949 made more stringent rules for securing indults allowing *private oratories* and especially for the *reservation of the Blessed Sacrament* in such private chapels. Likewise indults for the use of a *portable altar* will be more sparingly granted in the future.

The S. Congregation declares that there are only four reasons, without an Apostolic Indult, for celebrating Mass in absence of a server:

a) to consecrate for the Viaticum.

b) to celebrate Mass for the people on a day of precept.

c) in an epidemic when a server cannot be secured and the priest would be obliged to abstain from celebrating for a notable time.

d) when the server leaves during the Mass.—Even when an Indult is had, there must be at least one person assisting at the Mass.

This ruling on future applications for Indults makes untenable the more liberal opinions of some authors in recent years (A.A.S. [41] p.493-50). Even if a trained server does not come for Mass, it is possible at times to secure a man in the church who can change the Missal, offer the cruets, ring the bell, although he does not know the Latin responses. This will suffice under the circumstances.

A Catholic judge, because of his public position, may per se grant a civil divorce if he tries to reconcile the parties etc., but is the Catholic lawyer in the same class as the judge?

The *lawyer* is not in the same class as the judge. The lawyer may, and often should refuse cases that come into his private office. The judge generally can-

not do so. If the marriage is canonically null or if the local Ordinary allows a Catholic to ask for a divorce for a grave reason with no intention of contracting a new marriage (III Balt., n. 126), the lawyer may lawfully plead for a divorce (also Pauline Privilege, Matrimonium ratum non-consummatum cases). But outside of these cases, if the marriage of any couple, Catholic, Protestant, or Jewish, is valid, the lawyer cannot lawfully plead for a divorce merely for the fee. This is the only reason that lawyers have in practice. Many Catholic lawyers do not understand this doctrine, but pastors should preach against the abuse and the Catholic teaching should be taught in study clubs, etc. A Catholic lawyer who *always* pleads for divorce is a public scandal. He makes a living on divorce cases.

In a word, when a person *lawfully* applies for a civil divorce, the lawyer may act for him or her. Even then, the lawyer should make it known to his friends, etc. that he is allowed to act in these exceptional cases. Scandal must not be given. "Custom" in this matter is invalid, although it is advanced by some as an argument for this practice (Canon 27).

The teaching of theologians on this subject is given by Very Rev. Dr. Connell in *Morals in Politics and Professions* (Newman Bookshop, Westminster, Md.) pp. 110-111. This book is very useful and should be studied by all Catholics. Why not preach on all the duties and rights of laymen?

Gladstone and Maynooth

Maynooth Seminary has its place in English history. Controversy over its Parliamentary grant led to the resignation in 1845 of Gladstone from the Board of Trade and the break-up of Disraeli's "Young England" party.

It was one of the few occasions when they were to see eye to eye. Both opposed it. Gladstone, high-church and author of a book on Church and State, resigned from Peel's Conservative Government. Lord John Manners, Disraeli's fellow gad-fly of Peel, supported the measure.

Gladstone, young and idealistic, asked to be sent as an envoy to Italy. His colleagues were amazed and thought it was the end of his career.

Out of office, Gladstone supported the Maynooth grant. By the end of the same year he was back in the Government. A biographer—perhaps a little unkindly—wrote that it was the last time Gladstone allowed his conscience to affect his political career.—**Petersborough in the "Daily Telegraph" (London).**

Sermon Suggestions

For the month of January ✠*J. F. Noll, D. D.*

Catholics and Christ

January 8, 1950

Sectarian papers represent that Catholics look for salvation entirely through human means and human agents, and ignore Christ as their Savior. The country is also flooded at this time with leaflets sent out by Tract Societies purporting to acquaint Catholics with Christ, the only Savior. Evidently these people do not understand the Catholic position at all, because Catholics not only "accept Christ as their Savior," to use the Protestant expression, but are reminded of Him many times a day, and come out every Sunday and, in large numbers, on week days to commemorate the Savior's passion and death, and to reap the blessed fruits of it.

(1) Ask the little Catholic school child about the purpose and effects of the Redemption by Christ and he will answer that Christ came into the world as a Savior and effected His mission by his Death on the cross; Whose merits, being infinite, were capable of bringing salvation to every one who will follow His plan of salvation.

The Catholic signs himself with the sign of the cross many times a day, and by that act not only professes his belief in the Holy Trinity, but in the death on the cross of the God-man for his salvation. He carries the crucifix on his person or on his rosary which is certainly a stronger reminder than any Protestant uses of the price paid by Christ "to save the sinner."

Nothing but prejudice could keep non-Catholics from rejecting the crucifix since they often quote St. Paul as saying that he preached nothing but "Christ and Him crucified." It is not the cross that saved mankind, but Christ's death on the cross. One sees the crucifix every day in a prominent place in his home, in his bedroom, which is not the case with non-Catholics. Every time he visits his church he sees the representation of the entire Way of the Cross, which is certainly not there merely to ornament the church, but to teach him the lesson of the infinite love of Christ, displayed by His passion and death.

He abstains from meat every Friday of the year for the one purpose of exhibiting his gratitude for the salvation wrought for him on the cross by the Son of God.

In nearly every Catholic church in the world the steeple bells are rung three times a day to remind people of the greatest event that ever took place in this world, namely, the Incarnation of the Son of God. That is the significance of the Angelus. It was by the Incarnation that Christ was heralded as the Savior.

(2) Among Catholics Christ's atonement is not regarded as an event that took place during the

remote past, in which they could believe even apart from faith, because it is recorded in history. Christ is regarded as a Savior ever-present, applying to each individual the fruits of the redemption which, on Calvary, He offered to all mankind in general.

The Mass itself has that meaning while Protestants hold that the people come to the priest as their mediator and as the agent of God to bring salvation to their souls. All the vestments worn by the priest have a relation to the passion of Christ, and the outer vestment, the Chasuble, carries a figure or an imprint of the cross of Christ.

To dismiss the Mass by a mere gesture or to laugh it away is no argument against it. It was offered from the days of the Apostles among all Christians of the world for fifteen centuries. It is still offered by the Orthodox Churches which have been severed from Rome 500 years longer than Protestantism. Hence three-fourths of all the Christians in the world today still have the Mass, and through it are kept in the closest touch with Christ's Redemption. Against the need of the Mass Protestants quote St. Paul, who speaks of Christ having offered Himself once. But in the same letter to the Hebrews St. Paul represents Christ as David did one thousand years before Him, as "a priest forever according to the order of Melchisedeck," who offered bread and wine in a sacrifice as Christ did at the Last Supper, and it was according to that "Order" that Christ was to be a priest "from the rising of the sun to the going down thereof" as prophesied by Malachy five hundred years before Christ.

(3) Every Catholic is urged to use the rosary every day, and in using it reviews the entire life of Christ from the day He became Incarnate until He died on the cross and ascended into Heaven. The so-called "five Sorrowful Mysteries" have to do entirely with the passion and death of Christ on which the Catholic meditates while reciting the five decades.

These observations alone should be sufficiently convincing to dispel the silly notion that Catholics do not know Christ, do not regard themselves as members of the body of Christ, of a supernatural body, of which the Holy Spirit is the soul, and that being members of Christ's body they draw divine life for their own souls. Their churches are open all day long for them to visit their "Emmanuel," their God dwelling among them. They therefore, live in far greater union and intimacy with Christ than non-Catholics could possibly do who think of Him as the One Who died for them along with billions of others nineteen centuries ago, and with whom they effect relationship only by "accepting Him as their Savior."

From what we have said, it is clear that Catholics not only accept Christ as their Savior, but try to think of Him in that capacity many times a day, follow the way of His cross and repeat the words exchanged between the Archangel and Mary on the day He became incarnate. They keep up a living union with Christ.

So much does Christ mean to the Catholics that it is difficult to believe that even a prejudiced mind could prevent others from observing it.

The Ties of Christian Marriage

January 15, 1950

The gospel of this Sunday records Christ's first miracle granted in answer to the plea of Mary at His first appearance in His public life. It was at the Marriage Feast of Cana. It is appropriate, therefore, that today our instruction deal with marriage as Christ instituted it, and as it must be regarded by every Catholic.

Some years ago the late Cardinal Gibbons, of Baltimore, wrote an article for a woman's magagine entitled "The Ties of Christian Marriage," and I am taking the liberty today to read it to you:

The aspirants to marriage, like Tobias and his bride, ought to ask God beforehand to give His blessing to their union, saying with that model couple: "We are the children of the saints, and we must not be joined together like heathens who know not God."

(1) You will readily admit the necessity of this forecast; it is a solemn and momentous covenant which seals your future happiness or misery for time or eternity. If a merchant is wary in choosing a business partner, whose co-partnership is subject to revocation, how vigilant should you be in selecting a partner for life. If you are cautious in the choice of transitory friends, how discreet ought you to be in the selection of an enduring helpmate? You would not care to undertake even a brief voyage with persons whose companionship would be uncongenial to you, and will you thoughtlessly embark on the voyage of life with a consort whose incompatibility of temper will make your earthly pilgrimage an intolerable burden?

The young ecclesiastic who aspires to the exalted dignity of the priesthood, spends a long time in trying his vocation. He is daily occupied in ascertaining whether he has the requisite of mind and heart to qualify him for the sacred ministry. And it is only after a probation of ten or twelve years that he can conscientiously say at the foot of the altar: "The Lord is the portion of my inheritance and of my cup."

Now, there is a vocation to the married state as well as to the priesthood. You should, therefore, meditate seriously and pray fervently that God may direct you in your choice before you pronounce with a clear conscience these words at the altar of God: "I take thee for my lawful partner from this day forward, for better, for worse, for richer, for poorer, in sickness and in health till death do us part."

Before purchasing a house, you will examine its title, its situation, and its adaptability to your wants. And will you purchase the heart and affection of a life companion, and surrender yourself to her before you ascertain that you are adapted to each other's society?

When you invest your money in a piece of jewelry, you are more careful to examine its value than the casket which contains it. And when you resolve to take a helpmate to your heart and home, you should be more concerned about the sterling value of her mind and soul than her exterior attractions, or the ornaments which grace her person. Choose not, then for your spouse a woman who is distinguished only for her beauty, or her

wealth, or her fascinating manners. These may suit well as accessories, but without the more essential qualities they are not sufficient to contribute to your happiness. "Favor is deceitful, beauty is vain, but the woman who feareth the Lord, she shall be praised."

(2) What will a handsome face avail you, if it be but a specious mask to conceal an unamiable disposition, or ungovernable temper? Time will write wrinkles on the fair brow, and will cause the checks to fade. But a loyal and loving heart never grows old. It will always be a gushing fountain, refreshing and cheering the heart of the husband. A rich wife cannot promote your happiness unless she can offer you, with her wealth, the priceless treasure of true conjugal affection. The most miserable consorts often pine away in gilded palaces.

Seek a wife who is virtuous in her conduct, modest in her demeanor, discreet and temperate in speech, and who is trained in the school of domestic habits. She will create for you a quiet, contented and cheerful home.

It is chiefly the neglect of this foresight that leads to so many ill-sorted marriages, and to so much conjugal infelicity. Two young persons become suddenly acquainted with each other, perhaps on a voyage or at a summer resort, or at some ball or entertainment where everything assumes a charmed aspect. The senses are bewitched and the passions inflamed by the surrounding objects which move like a kaleidoscope before the raptured vision.

Amid these intoxicating scenes a marriage is hastily proposed and hastily accepted. They rush to be united in the bond of wedlock without once asking God's blessing on their espousals, without parents' consent or knowledge, and often without obtaining the benediction of the Church. They know full well that a Catholic priest will impose conditions and restrictions to which they are unwilling to submit. Hence they will have recourse to a more pliant minister who will put no constraint on their conscience. The first step in their matrimonial venture being a sacrilege, you may divine what is to be the outcome.

The love between these consorts will soon collapse, because it is not founded on virtue. They grow cold and indifferent toward each other. Indifference begets estrangement, and estrangement ripens into aversion. At first a small speck appears on the domestic horizon. This little cloud grows larger and more ominous, till at length it descends like a fretful torrent on the heads of the ill-mated couple, and frequently a divorce is the last link in the chain of an unfortunate alliance.

(3) Another cause of unsuccessful marriages arises from the fact that the wife is not penetrated with a proper sense of her responsibilities, and is impatient of domestic duties and restraints. She is never in repose unless she is in motion. She is never at rest unless she is in a state of morbid activity. She never feels at home unless she finds herself abroad. When she is at home, her environments are irksome to her. She chafes and frets under the dull monotony of her married life, which she finds to be not a sweet, but galling yoke. She pants for a more exhilarating atmosphere. Her heart is exulting, in imagination, in some social triumphs, or revel-

ing in some scene of gaiety and dissipation.

Her afflicted husband comes home to find his house vacant, or occupied by a spouse whose heart is empty of affection for him. She is ill at ease. Hence arise disputes, quarrels and recriminations proceeding from a manifest incompatibility of temper. An idle, aimless, selfish life will prove her ruin. "Behold," says the prophet, "the iniquity of Sodom, pride, fullness of bread, and abundance, and the idleness of her daughters, and they did not put forth their hand to the needy." Would to God that the awful fate of Sodom may serve as a warning to the wives and daughters of America.

Young men who contemplate marriage, let me address a few words of friendly admonition to you. Never do you assume a more grave responsibility in life, than when you take to your home the young bride of your choice. The woman whom you espouse abandons the parental roof, and confides in your honor and protection. O let not that sacred trust be reposed in you in vain! Her fond parents place in your hands a precious jewel compared with which they regard all earthly riches as dross. Let not the luster of that jewel grow dim and be obscured through your neglect or indifference; but rather let it grow brighter and more radiant under the genial beams of your warm and generous heart. "Husbands," says St. Paul, "love your wives as Christ loved the Church, and delivered Himself up for it. So also ought men love their wives as their own bodies. He that loveth his wife, loveth himself. For man never hated his own flesh, but nourishes and cherishes it, as also Christ does the Church." Let Christ's enduring love for His Church be the heavenly exemplar of your unfailing devotion to your wedded wife.

You will love her next to God with your whole soul. You will be ready to make any sacrifice to protect her honor, and to promote her happiness. You will prove your love by your deeds. By your industry you will make her comfortable. By your sobriety you will make her contented; and by your faithful compliance with your religious duties, you will bring down on your household the benediction of heaven.

Church Support

January 22, 1950

Religion, something almost purely spiritual, cannot function satisfactorily without financial support. The Universal Church needs service stations all over the world, and they cannot be erected and maintained without money.

In our country, such a service station in the Kingdom of God usually needs four buildings—the church, the parochial school, a residence for the teachers.

(1) Although Protestant denominations do not, for the most part, have parochial schools and, therefore, do not need a residence even for teachers, their members raise far more money per capita than Catholics do. They build their own colleges, while in our Church

Religious Congregations usually provide such colleges for students. They build their own hospitals, while in our Church the various Sisterhoods do that for us. They need far more money to support their missionaries, because their clergy are married and must usually take their families to the foreign mission field. The Catholic clergy and Sisters, who go abroad to do missionary work, do so practically without compensation except for food and lodging.

Even though only one out of three Protestants, if we except the Lutherans and members of a few other smaller denominations, attends Sunday services regularly, they give a twofold contribution every Sunday in what is known as a "two-pocket" envelope. One of these contributions is made to pay a fairly good salary to the pastor, to pay for fuel, and light, and janitor service, interest on the dept, payments on principal, insurance, and the keeping of the church property in a good state of repair. The other contribution is divided among Home Missions, Foreign Missions, Bible Societies, their official papers and magazines, their colleges and hospitals, and for the many assessments placed on every parish by the governors of the whole denomination nationally.

(2) In Catholic parishes most of the money contributed is retained locally, while some portion of every Sunday's contribution fifty-two times a year among Protestants is sent outside the parish.

While it is true that each parish must contribute to the expenses of the Bishop's Chancery, the support of orphans, and the students studying for the priesthood, and a small offering is expected from each for the Catholic University, and, as during the war years and since, for relief of needy Catholics elsewhere in the world; and while each parish must contribute something to the support of the central government of the Church, operating throughout the entire world; and while our people also give to the Missions, Home and Foreign, the aggregate is not comparable at all to what non-Catholics contribute. They seek what they call "proportionate" giving, by which is meant that they expect much more from those whose incomes are large than from the generality of people. In fact, they have always sought to induce their people to become "tithers," or to give ten per cent of their entire income to their religion and other charitable and missionary work promoted by their denomination.

(3) Since Protestants do not go to church as regularly as Catholics do, how do their clergy manage to gather so much money from them? The answer is that whether they go to church or not, in December of each year the whole territory of the parish is divided into small districts and laymen go from door to door and appeal for a definite amount from every wage-earner, father, mother, sons and daughters. These men are told what the budget will be for the following year, what the demands will be for national and international activities, and they so instruct their prospective contributors, and tell him or her how much his or her quota should be. Of course this quota is pledged, and the man who procured the pledge sees to it that it will be

paid, even though it means a monthly visit to the home.

In the case of Catholics, contributions have been too much on the "hit and miss" way. The man who earns $1,000 a month often does not give more than the one who earns $200, or even $100 and in special collections the well-to-do Catholics seldom do their proportionate share.

Because Catholic parishes are usually larger than Protestants—especially in all northern cities—and because Catholics know that they are bound in conscience to support their religion, the aggregate of receipts in the Catholic Church should be far above those made to other religions. The practicing number of Catholics in the United States exceeds the practicig members of all Protestant organizations taken together.

The Missouri Synod Lutherans, for instance, are now collecting more than $6,000,000 to rebuild and to make additions to their few colleges and seminaries. That amount of money represents $4.00 per capita, or $16.00 per family. This is over and above the regular annual pledge to their church. As I mentioned above, the Catholic people never have to build Catholic colleges. A single parish among Lutherans in this State of Indiana is assessed every year $10,000 for the maintenance of the Valparaiso University, and $16,000 for the Missions.

Conclusion: It is only once a year that we devote an entire instruction to "Church Support," and if it were properly heeded, there would never need to be any pulpit reference to money during the balance of the year. In the Old Law God Himself demanded that the people give a tithe or one-tenth of all their earnings, and to give to religion the "first fruits" of their crops. Even though the Israelitic religion may not have needed all this, God desired to impress on the people that His religion mattered more to Him, and should matter more to His people, than anything else in this world, and that therefore, its support should have their first attention.

The Catholic Press

January 29, 1950

Today's the feast of St. Franis de Sales, designated by the late Pope Pius XI "Patron of the Catholic Press." This Pope also set aside the month of February as "Catholic Press Month," during which the clergy everywhere were expected to gather subscriptions for their diocesan paper, or if they had none, for another Catholic paper; and particularly one which is devoted chiefly to the instruction of the family in religious and moral principles, especially as they are to be applied to present-day religious and moral problems.

Pope Pius XI had declared that there is nothing more important in our day than a live Catholic press, not only to instruct in the faith, but to refute error. This Pope also held that the Catholic school and an instructive Catholic paper were more important than anything else to promote religion and morality in the community and nation.

(1) Most theologians today agree that parents who patronize the secular press so generously by subscribing to the daily paper, and to one or more weekly and monthly magazines, cannot, in conscience, neglect to receive into their homes and read a Catholic paper. In some homes trashy and even filthy magazines are read more than those designed to furnish sound instruction, refute error and to stimulate right thinking and right behavior.

Special Catholic weeklies are published today for most dioceses, and there are a few national weeklies, which carry religious instruction and spiritual guidance for the whole family. There are weekly and monthly Catholic magazines published for intellectuals, but they are poorly patronized. Then there are various magazines devoted to the Home and Foreign Missions, one of which should enter every home—because all members of the Church should be interested in all that concerns the Universal Church.

(2) You may not have had the matter brought to your attention hitherto, but during the war and since, daily newspapers of the United States have not been able to obtain news from the many countries dominated by Russia. Nearly all that they carry is founded on mere rumor or false propaganda.

But you can learn what is going on in these countries from your Catholic paper, because the Holy See has contacts with Bishops and personal representatives in practically all these countries except Russia. This news, appearing first in the Vatican City newspaper, is relayed to the Catholic press every week. If there be anything regrettable, it is that this same service does not reach the secular press, because more than 100,000,000 U. S. non-Catholics never see the Catholic paper. The slanders against the Church, broadcast from Moscow, are carried in the daily papers, but are refuted only in the Catholic papers. Therefore every Catholic should not only subscribe to the Catholic paper, but read it thoroughly every week, even though some may not have time to do so on the day it arrives. Then certain items should be shown to their non-Catholic friends.

If you do not preserve your Catholic paper containing instructions and the answers to false charges, why not give it, after perusal, to your next door non-Catholic neighbor? You should want him to understand your Church better.

(3) Another thing you may not know is that many years ago the Bishops of the United States established a Press Department under the National Catholic Welfare Conference, which has had agents in practically all the capitals of Europe, who cable fresh news which concerns the Church, and write stories about conditions as they pertain to religion and morals. It is a service quite similar to that of the Associated Press to the secular newspaper. You, who pay only a couple of dollars a year for the Catholic paper, do not realize that you have the benefit of a service which costs several hundred thousand dollars every year. Protestantism has no such world news-service as has our Church. It is only now laying

plans for its first National Weekly.

If you would know the real truth about that which is happening behind the Iron Curtain, you must seek it in the Catholic press, which finds it necessary, week after week, to correct the false propaganda served through the daily secular papers.

If, in addition, you read a Catholic paper which specializes in religious instruction and guidance, in the refutation of slanders against the Church, you would be well equipped to defend your faith, and to answer calumnies of the enemy, often believed by your very neighbors.

Resolve, therefore, to subscribe to and read your Catholic paper with regularity. Children who have not had a good Catholic upbringing in the home and in the parochial school, both elementary and high, are in sore need of the instructions contained in the Catholic paper.

Divorce Only Increases Trouble

February 5, 1950

During the first month he sat on the Domestic Relations Court Bench, Judge Thomas Cunningham of Los Angeles, sent back home more than fifty out of seventy-seven couples seeking divorce with a plea that they reconsider their intention to separate. What his policy is the Judge expresses in these words:

(1) "The first thing I do when I enter the courtroom, is to ask if anyone present feels a reconciliation is possible. Sometimes the wife, sometimes the husband, and often an attorney will say 'yes.'

"Then I call the couple and their attorneys into my chamber for a conference. Parents of the couple are not admitted. I can tell within 15 minutes whether the couple can be reconciled.

"If the chances look good, I explain what will happen if they proceed with their divirce. I tell the wife that she probably will marry again, and that her second husband is bound to be jealous of the children of her first husband.

"I tell the husband his next wife will resent his having to pay alimony, I note that if he is having money troubles now, they will be much greater with two households to support."

(2) The Judge told the reporter that very few couples, especially the young ones, actually realize the difficulties and troubles which follow in the wake of divorce. He noted that the arguments which often end in a decision to apply for separation have their beginning in very trivial things. He reminds couples what they promised on their marriage day, namely, to take each other "for better or worse, for richer or poorer, in sickness and in health, until death do us part." "But three out of five couples," the Judge declares, "are too selfish to live up to that pledge," because "they think and act so selfishly that they are in no mood to 'give and take' even in matters that could so easily be adjusted." This Judge is the father of several children and believes that all parents should think very seriously about the hardships di-

vorce brings to youngsters, who are usually innocent parties to the impasse their parents bring upon themselves because they are stubborn and too proud to yield to each other. It is the Judge's studied conviction that most marriage troubles could be settled in informal conferences before either party is placed on the witness stand, because their testimony becomes so bitter that there is little chance that they will make up afterwards. As may be expected, the Judge claims to have most success with couples who have had children—a binding tie between husband and wife. He observes that "when such a couple tells me that they are going to forget the past and start over, I tell them I don't want to see them in my court again. And I doubt whether more than a small percentage will be back."

(3) It seems very reasonable that the average husband and wife, who, at the time of marriage, were presumed to be serious, would for their own peace of mind, and particularly for the benefit of their children, be willing to make the best of the past and start anew to make allowances for each other's frailties, and try actually to foster the love they thought they once had for each other. But the Catholic who has the advantage of the Sacraments, who is urged to have a prayerful home, should find it quite easy to find the happiness which the Sacrament of Matrimony was intended to bring to them. You who are wont to hear the **Family Theatre Program** will recall that the slogan is: **The Family That Prays Together Stays Together.**

True marriage of any kind binds husband and wife for their entire life. But a sacramental marriage brings them grace—if they will only accept it and work with it—which is designed to promote their individual happiness as well as domestic peace and tranquility.

Selfishness has no place in marriage, because marriage signifies something that is mutual as between husband and wife, and self-sacrifice as between both of them and their families. The family which easily breaks up was not likely based on love at the beginning. The couple simply mistook infatuation for love. Just as love should have come with the blessing of God, it can be restored and promoted by the blessing of God.

Instead of displaying their anger towards each other, let them carry their faults to the confessional and resolve in the future to control their temper both for the supernatural merit it earns and for the securing of the blessing of Heaven.

The woman whose marriage is made unhappy by a drinking husband, should strive to make a weekly communicant out of him. He in turn, following that practice should remind the confessor each time that he is striving to conquer his weakness. A weekly renewal of a good resolution, with the help of the Sacraments, can easily remedy a condition which tends much to break up homes.

A man jailed for disorderly conduct was released in reward for his sorrowing dog's conduct which the judge found exemplary.—**St. Louis Post-Dispatch.**

Book Reviews

Marriage Preliminaries—The Instructio "Sacrosanctum," June 29, 1941, with commentary, by E. J. Mahoney, Newman Press, 1949, 93 pp., $1.00.

FEW Instructions of the Holy See have been as unpopular with the clergy as the "Sacrosanctum." We say "unpopular" not in the sense that it not respectfully obeyed, but in the sense that it increases the work, and takes up greatly increased amounts of time of the parish priest in his ministry to the about-to-be-married.

To the priests who feel this added burden let me recommend Canon Mahoney's **Marriage Preliminaries.** With sympathetic understanding, the author will win their confidence and, I think, their support for what has added necessarily to their work.

In his "Foreword," Dr. Mahoney readily admits that the Instruction puts extra burdens on both the clergy and the laity: ". . . it would surprise me very much to be told that the American clergy have welcomed an Instruction which must inevitably add to their labours. . . In England, certainly, to say that the clergy welcomed it would be an exaggeration, and indeed our own bishops made an effort, which was only partially successful, to induce the Holy See to excuse this country from the new provisions of the Instruction. Nevertheless, in spite of this attitude of something resembling resistance, I have found that our clergy in increasing numbers are coming to see the wisdom and the necessity of faithfully observing both the spirit and the letter of the Instruction." Later, on page 52, the author puts his finger on one of the chief objections: "It is the apparent excess of forms which has caused a little impatience with the Instruction on the part of a few priests . . ."

The publishers state: "The decree 'Sacrosanctum' is, perhaps, the most important piece of marriage legislation in the Catholic Church since the 'Ne Temere,' and it has undoubtedly caused the clergy a few headaches. It is hoped that they will find a sedative in this edition of the decree. . . The new regulations have also put upon the laity some extra burdens . . ."

After these comforting and frank expressions of sympathy, the work goes on very carefully, clearly, and persuasively, to detail the provisions of the Instruction, which is printed in both Latin and English, in a way that cannot fail to win the sympathetic cooperation of most priestly readers. No one can disagree with the author when he states on page 52: "For it is beyond all question that, in these days, the number of marriages invalidly contracted with the canonical form have increased, are increasing, and ought to be diminished." And on page 54: "All just law, particularly the law of the Church, exists for the common good, and should be regarded as a friendly thing, assisting us like signposts on our journey to God, not as an enemy to be circumvented and defeated."

As to the binding force of the Instruction, the author, after a disquisition on the binding force of

Instructions from the Roman Congregations in general, decides that only two points of this Instruction are "unequivocally preceptive" as over and above the common law:

". . . the conclusion seems inescapable that the signed prenuptial enquiries in the measure imposed by the Ordinaries, as well as the 'nihil obstat,' are grave obligations." That it is clearly up to the Ordinaries to adapt the decree to the needs and circumstances of their respective dioceses seems evident from the following: "The fact that the Instruction, except for one point, is left to the Bishops to implement is the key to a right understanding of the document," p. 51. The book contains sample formularies of all kinds which should assist the Ordinaries in this task.

The commentary on the Instruction is enlightening and thorough. The author discusses the purpose of the Instruction, an explanation of the terms, the parties, the priest, the "nihil obstat," identity and status of the parties, impediments, dispensations, necessary knowledge and consent, investigation, procedure, canonical form, and documentation. Dr. Mahoney mentions possible difficulties, with probable solutions, not covered by the Instruction: when both parties are of the same diocese and are to be married in another diocese; when both parties have only a month's residence in the place of marriage and domiciles in another diocese or other dioceses.

All of Canon Mahoney's work inspires immediate acceptance. If this review has taken up his **Marriage Preliminaries** in some detail, it is only to make sure that no one passes up this book because of the unpopularity of its subject, for it will be of invaluable assistance to all who are concerned with arranging for marriages. — Charles A. Kerin, S. S.

The Cardinal's Story, The Life of Cardinal Mindszenty, by Stephen Swift, New York, Macmillan, 1949, $3.75.

THERE are Catholics these days who are dismayed by the signs of a coming persecution. We may recall to them that persecution is the fifth characteristic mark of the Church and that when it will be at work it will be morning on the earth. Members of a thorn-crowned Head, it is what we must expect.

One is reminded of this truth in reading the present volume written by a leading Presbyterian. By him as by many Americans the trials and torments of Cardinal Mindszenty are called martyrdom of a great soul; his sufferings are looked upon as the sufferings of a Saint; they converge to the line of glory not only for himself but for the whole Church.

But to come to the book which, by the way, is dedicated to all children of God in every land who have suffered for their Faith. The first part, "In the Footsteps of Saints," embraces the Cardinal's life from his youth till the hour he lost his freedom; say, from March 29, 1892, to December 26, 1948. Clearly presented are the rise of the humble priest, Father Joseph, to the primacy, the historical background of his time and of the people from whose midst he came; lovingly and reverently pen-lined is the arrest of the Cardinal.

Part II presents the Cardinal's experience in the hands of the Com-

munist police; it contains the reports on how his elimination was planned, and the transcript of his trial; every word uttered by him or addressed to him is reproduced.

Part III entitled "No Fear But Courage" enshrines excerpts from the Cardinal's notes, letters, addresses, and several sermons, timely indeed but destined to become timeless with the splendor of their truthful eloquence.

As a Prelude to the book there is found the clarion-call discourse of His Eminence, the Archbishop of New York, "Rebellion to Tyrants Is Obedience to God," delivered last February at St. Patrick's Cathedral. —J. M. Lelen.

The History of the Primitive Church, by Lebreton and Zeiller, two volumes, 1274 pages, New York, Macmillan, $16.50.

THE publication of the present monumental work on the Beginnings of the Church is an event which all scholars and students will greet with enthusiasm. For we have here, perhaps for the first time, a Chronicle of Christianity as complete as it is trustworthy.

The authors divide their study into three periods. I. The Church in the New Testament. II. The Church from the Death of St. John to the End of the Second Century. III. The Church in the Third Century.

In the first part, after a glimpse at the status of the Roman World at the Birth of Christianity, we face the Founder of the Church, Christ, very God and very Man, the Eternal Son of the Eternal Father: His Life, Death, Resurrection and Ascension. Then comes the Preaching of the Apostles; the Missions of St. Paul; the Lives and Labors of Peter, John and James; and the other Apostles.

In the second part, we have the picture of Christian life at the end of the first century. We witness the propagation of Christianity; we find described the persecutions and imperial legislation concerning the Christians under the Roman Emperors. Here let no one be surprised that even the Infant Church was thus oppressed: she has and will ever have to share the martyrdom of her Founder as He Himself has predicted.

In the third part we have a tableau vivant of the Church in the third century, always the right glorious Bride of Christ. We see her ever militant as she has to be. Sometimes she gains, sometimes she loses: and more often she is at once gaining and losing in different parts of her territory. What is church history but a record of the ever-doubtful fortune of the battle, though its issue is not doubtful? Scarcely are we singing Te Deum, when we have to turn to our Miserere; scarcely are we in peace when we are in persecution; scarcely have we gained a triumph when we are visited by a scandal. Nay, we make progress by means of reverses; our griefs are our consolations; we lose Stephen to gain Paul, and Matthias replaces the traitor Judas. Indeed the very month when we lost a Renan we gained a Newman.

We anticipate that The History of the Primitive Church will meet with extraordinary success in university circles. We wish to it Godspeed. We congratulate the House of Macmillan on being selected as the publishers of such a time-making and time-marking magnum opus.—J. M. Lelen

Order Now!

Collection Envelopes

from Our Sunday Visitor

Exclusively Catholic!

You get only dependable church envelope sets, accurately numbered, correctly printed and dated, made of the highest quality materials available.

Every set is unconditionally guaranteed to meet your complete satisfaction. Savings through large-scale purchases of supplies and materials are passed on to you. Forget collection set worries now by ordering only OSV Collection Envelopes.

We invite your patronage. Write today for your free sample packet and price list.

Our Sunday Visitor, Inc.
HUNTINGTON, INDIANA

Currente Calamo

Continued from page 10

voted primarily to outlining the lively career of Giovanni Orlando Pastore, the Island's dynamic governor—self-styled "smallest governor in the United States"—it notes carefully, in passing, that the Italian vote is something which the Democrats are watching with increasing interest.

Samuel Lubell, its author, has this to say anent Pastore's prospects of being his state's next senator: "No Italo-American has ever sat in the august senate and Pastore's appearance in Washington —if he makes the grade—can be expected to quicken the political pulse of Little Italys all over the country, thus swelling the aspirin intake of many a political boss." Italo-Americans, he adds elsewhere, mainly Democrats, have "begun a steadily increasing struggle for greater political recognition with the Irish"; three of New Jersey's cities have elected Italo-American mayors within the last two years; in 1948 eight were elected to Congress, doubling any previous representation; Tammany Hall has fallen into the hands of an "Italian bloc" of district leaders.

In general, remarks Lubell, "almost all of the former immigrant groups who constitute the bulk of Democratic strength in the big cities have been coming of age in recent years. All have been demanding greater recognition from the once dominant Irish bosses."

There are six million Italo-Americans, he estimates, labeling them "a new force (which) has emerged into our national life at a time when Italy assumes unprecedented importance as a possible arena of conflict with Soviet Russia."

Some Facts About Israel

THERE is no civil marriage in Israel.

Only the rabbinate can grant divorces.

The rabbis have exclusive jurisdiction over matters concerning birth and death.

Busses and trains don't run on the Sabbath.

No "unkosher" food may be imported, regardless of nutritive value or low price. (The present high cost of living in Israel can be explained partially by the strict observation of the dietary laws.)

Few Jerusalem cafe owners dare be open on Saturday, thanks to the religious zealots who use everything including stinkpots in their fight on the 'infidels.'

Anyone driving through Jerusalem on Saturdays (and this includes doctors and the fire department) risks being stoned by young Talmudic students.

New immigrants or tourists who reach Haifa Harbor on Saturday have to wait 24 hours before they may disembark.

Football games, movies, or social events are often prevented from taking place on the Sabbath by members of the religious youth organization.

According to by-laws proposed in Jerusalem and elsewhere, you can be fined $300 (or imprisoned for a month) if caught listening to the radio on the Sabbath. A rabbinical authority would decide whether or not someone falling ill on Saturday needs a doctor to come to his home by car. And, under the same proposals, men and women would be forbidden to bathe

Sermon Outlines for a full year

by The Most Rev. John F. Noll, D.D.

These detailed outlines provide a helpful basis for powerful, impressive sermons, dealing principally with The Sacraments and Means of Grace. Rich in deep rooted theology, yet filled with stories and similies to add full impact and color to every sermon.

1950 Edition $1.25 postpaid

OUR SUNDAY VISITOR

Huntington, Indiana

A Vacation and health resort for priests and laity.

OPEN ALL YEAR

Unbelievably Low Rates!

A mountain resort overlooking Chattanooga — fresh, healthful atmosphere; tranquil, scenic beauty; recreational opportunities; large chapel to accommodate any number of priests; good food; therapeutic baths and excellent physiotheraphy department—30 minute bus service to city.

Send for interesting illustrated folder—free!

Alexian Brothers Mountain Resort

Signal Mountain, Tennessee

Currente Calamo

or swim at the same beaches or swimming pools.

Our source for these data is Mark Alexander, reporting to **The New Leader** from Tel Aviv. But it wonders us, as they say, that we hadn't seen this reported elsewhere in the secular press. Would it be considered anti-Semitic in its tenor? Again — now that that nasty word has been mentioned—with our good friend Pat Scanlon of **The Brooklyn Tablet,** we find ourselves perpetually puzzled over why anti-Semitism is considered a mortal sin whereas anti-Catholicism is only venial.

But back to the point: Israel is the youngest member of the United Nations—in fact, created by that otherwise impotent assembly. And the United Nations piously excludes Spain from membership, alleging the violation of civil rights in the Iberian Peninsula!

Lull and Storm

IT is now January, and a warning repeated from Father L. M. Boyle's column in **The Catholic Messenger** of Davenport, we think, is timely here.

Says Father Boyle, "There is just time enough for all of us to become apostles of justice. We must go into the highways and byways and all the haunts of men and make it clear to them that we concoct no plots against the state, we seek no favors, we ask only simple justice for individual Catholic children."

Why this ringing challenge? Because, as Father Boyle points out, the Barden Bill is by no means dead. As the Barden Bill, yes. But not as some slick imitation pushed just as long and hard and with

the usual pulls on prejudice and unthinking response.

In detail, he cites the incident of the State Teachers Convention at Des Moines which had as its special speaker Senator Morse, who came all the way from Oregon to grace the occasion. The Senator predicted that January would see the introduction of a new bill in aid to education, the need of which he put quite strongly.

He did not put at all into publication what the bill may be. But, says Father, "We can be sure that it will be the public-school-students-only, no-parochial-school-children-need-apply variety, unless we make another great effort to head it off in Congress, or better still forestall it now."

Don't hesitate to tell your congressman. You are the only one who does hesitate. Write him or, better yet, wire if any news comes out further on this point. The telegram is cheap at the price (including tax).

Correspondence

An Idea on Mementoes

Editor:

A GOOD many years ago I said Mass in a small country church and in the sacristy noted on the wall a neat plaque asking all who said Mass to remember at the Memento for the Living all who would die that day, and at the

Clarin REG.

New Cathedral Folding Kneeler Chair

The Only Folding Chair of its type in America

Indispensable for All Catholic Institutions

This Unique Chair has many and varied uses--

IN THE SANCTUARY — Finished in Gold with Cardinal Red Mohair upholstery.

AS A PEW EXTENDER — when nave is crowded. This model finished in bronze and attractive leatherette upholstery.

AS WHOLE SEATING SET-UP for overflow masses. Available with plywood seat and Kneeler, as well as leatherette upholstery.

FOR OTHER CHURCH ACTIVITIES — Dinners, Entertainments, etc.

Kneeler folds automatically with action of chair and is integral part of it. May be used with Kneeler up or down, and as an ordinary folding chair when Kneeler is not in use. Sturdy, comfortable and serviceable — 10 Year Guarantee against breakage. Stacks compactly.

write

CLARIN MFG. CO.
4640 West Harrison Street, Dept. CC-1
CHICAGO 44, ILLINOIS

There are more Clarin steel folding chairs in institutional service than any other make

Verdin rings

ANGELUS
Automatically

VERDIN rings the Angelus AUTOMATICALLY. . . . on time . . . everytime. It is clock-controlled . . . thoroughly accurate . . . completely dependable. Program of striking can be adapted to meet custom of your church. VERDIN used and recommended by 30 cathedrals . . . 800 churches.

For Mass and other devotions, VERDIN ELECTRIC BELL RINGERS ring church bells by merely pushing a button. Cost is reasonable. Write for full details.

VERDIN ELECTRIC BELL RINGERS

THE I. T. VERDIN MCH. CO.
548 DANDRIDGE ST. CINTI. 10, O.

TOWER CLOCKS
REPAIRED - MODERNIZED

Correspondence

Memento for the Dead, all who had died since the previous day.

I thought it was a swell idea —in that way you never miss praying for your friends, even though you know nothing of their whereabouts. Even if some one dies suddenly, you know you have put in a good word for that one. And for relatives and friends who die, you have them included in your Mass, before you have word of their death. I always make the memento from the present Mass to the next one for the living, and from the latest Mass to the present one for the deceased.

Just thought I'd pass it on to you for what it is worth.

Nice going! Keep it up!

Sincerely,

Collapso Calamo

Volans Romam?

Editor:

HAUD ignari curae multiplicis qua quotidie opprimeris timemus ne litterae nostrae te magis taedeant quam adiuvent. Praecamur tamen ut eas ad finem legere volueris, si forsitan te Roman eundi Anno Sancto MCML moveat cogitatio.

Quod Venerabilis Beda novies in vita Romam gressus dirigere potuerit infelicem temporis nostri conditionem praeclare patefacit nobis quibus, proh dolor, per totam Europam nonnisi maxima cum difficultate peragrare licet. Quo facto plurimi quidem adeo permoti sunt ut se credant coactos domi semper manere. Ast, ita sunt obliti rationis essendi operis nostri. Verum enim dicimus Britannicam Transmarinam Aereanauticam pol-

liceri te post viginti quinque tantum horas Romae incolumem deponere. Itinerantes quidem maxima reclinantes commoditate cibis gratissimis refocillantur, eo magis contenti quia eundi ac redeundi pretium septingenta quadraginta septem dollaria tantummodo solvere debent.

Quodsi placuerit propositum nostrum nosmetipsi Neo Eboraci vel delegati nostri ad negotia tractanda magnis in urbibus orbis terrarum de aliis quibus eges notitiis certiorem te perlibenter facient.

Quo par est serviendi desiderio sensus animi obsequentis significare liceat.

H. F. Good
Agenti de Negotiis
B.O.A.C.
422 Madison Avenue
New York 17, N. Y.

Correptio Correptionis

Editor:

THAT priest who "Disagrees on Schweitzer" in your December issue is so wrong!

"Where will you find one other (than Schweitzer) who, whilst denying the actual historical existence of Christ has, nevertheless, found Him so surely in these His least ones?"

Pray, what existence could Christ have other than an actual historical existence? And if He never existed, as Schweitzer contends, then how can He be found "so surely in these His least ones?" The priest writes like a Modernist. To be most charitable, let us say that he is as muddled, as sentimental as Schweitzer himself.

A TREMENDOUS SUCCESS

Our De Luxe Altar Missal

The Missal is our Specialty:

Besides the Requiem (postage prepaid)	$5.00
and the Caecutientium (postage prepaid)	$8.00
we especially recommend our	
De Luxe ALTAR MISSAL, with USA Proper,	$35.00
delivery	1.75

Really: *the finest at the very lowest price*

The Catholic Press of Pan - America

Gardenvale, P. Q. (Canada)

I personally can't see how Schweitzer could be in good faith. Your everyday Arian, getting his religion from Haldeman-Julius and cigar-store bookstands, might—by stretching things an awful lot—be called invincibly ignorant. But Schweitzer has read and rejected Felder; he has read and rejected Grandmaison, and all the other irrefragable works of the orthodox scholars.

If Schweitzer is in the jungle teaching "His least ones" that "He" never existed, that "He" isn't God, then Schweitzer would better have stayed at home. And I believe St. John would agree with me.

Sincerely yours,
Name Withheld

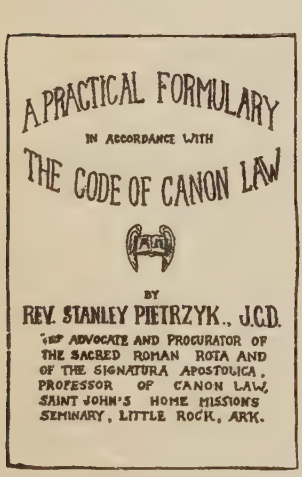
Defends Fr. Sephton

Editor:

FROM the animadversions of "Constant Rader" on Fr. Sephton, I would conclude—

1. He is an order-man and hence, most likely,
2. He has never taken a census; therefore, most likely,
3. He has never been bitten by a dog. Hence also, most likely,
4. He has never been a curate.

The Only Book Of Its Kind


A PRACTICAL FORMULARY
IN ACCORDANCE WITH
THE CODE OF CANON LAW
BY
REV. STANLEY PIETRZYK., J.C.D.
FORMER ADVOCATE AND PROCURATOR OF THE SACRED ROMAN ROTA AND OF THE SIGNATURA APOSTOLICA, PROFESSOR OF CANON LAW, SAINT JOHN'S HOME MISSIONS SEMINARY, LITTLE ROCK, ARK.

It contains 332 ready, practical, legal forms and introductory notes, necessary in your parochial work, in the diocesan Curia, in processes and in religious communities.

Some Comments on this book: The Most Rev. A. G. Cicognani, **Apostolic Delegate:** "I wish to acknowledge the copy of 'A Practical Formulary' and I congratulate you on this practical manual."

The Most Rev. A. L. Fletcher, **Bishop of Little Rock:** "I offer my most sincere congratulation on this book which I hope will be of great practical value to Chancery Offices as well as individual priests."

The Most Rev. V. S. Waters, **Bishop of Raleigh:** "I wish to congratulate and compliment you on this valuable book. Being a chancellor for nine years, I always hoped to get someone to do such a work."

The Most Rev. J. P. Cody, **Auxiliary Bishop of Saint Louis:** "Your book will prove useful for chancery officials and for parish priests, who stand in need of the correct form of petitions."

Rev. A. Cieslak, **pastor in Cuero:** "I found it not only practical but invaluable book for lifetime."

Rev. V. Herring, **pastor in Seattle:** "High praise for your careful work."

Rev. L. Adamiak, **pastor in Camden:** "I find a Practical Formulary very interesting and useful."

290 Pages $3.00 postpaid

Order your copy today from Rev. S. Pietrzyk,

St. John's Seminary, Pulaski Heights, Little Rock, Arkansas.

Correspondence

He infers that he himself is rarely late starting Mass, rarely forgets last-minute announcements.

He must be a most unpleasant person—probably a late vocation, since he thinks in terms of the business world. I sure would hate to be his assistant.

Census Taker

P. S. Having been twice bitten, scared out of my wits innumerable other times, I hate dogs.

Sinsinawa Mound

Editor:

THE contribution of the two O'Briens in regard to the trouble at Sinsinawa Mound leaves out a very important factor, namely the cause of the difficulty. I am giving some data which show the genesis of events.

Father Samuel Mazzuchelli, O. P. made a trip to his homeland near Milan, Italy in 1843, where he wrote his Memoirs through which he hoped to interest people in the American missions and to collect funds for them. Soon after his return to Galena, Ill., he bought the land on the south side of Sinsinawa Mound, a beautiful spot.

Chicago also having been made an episcopal see he moved over the line into Wisconsin and took up residence at Benton. There he died in 1864 and is buried in that cemetery.

Sinsinawa—name of a little river; the mound took its name from that.

1842—Church built half a mile south of the mound: Title: St. Augustine.

1844 or 1845—Father Mazzuchelli bought the property on the south side of the mound. The little church was also moved to this

Casavant

Famous church organs for more than a century

built by

Casavant Freres Limitee

St. Hyacinthe, P.Q.,

CANADA

ENCYCLOPEDIA OF RELIGION

Edited by Vergilius Ferm with 190 Collaborators

"The Encyclopedia of Religion is an up-to-date encyclopedia covering the field of religion in a comprehensive way. All entries are contributed by specially qualified men. Catholic doctrines are presented by Catholic scholars; historical movements and figures by historians; sociological concepts by sociologists. This volume is a 'must' book for every college library and for the desk of every priest, professor, teacher."—**The Catholic Voice**

All material pertaining to Catholic Theology and History

Bears The Official Imprimatur

900 Pages **$10.00**

At Your Bookstore or Direct
(Expedite shipment by prepaying)

Philosophical Library

Publishers

15 E. 40th St., Dept. 230, N. Y. 16

property and dedicated August 4, 1845, as St. Dominic's. Apparently a parcel of land on which it was set was deeded to the Bishop of Milwaukee, then or later.

1846—Established a college for boys under the direction of the Dominican Fathers of Somerset, Ohio.

Also founded a Sisterhood which was soon transferred to Benton, Wisconsin.

1867—The men's college not being a success, and Father Mazzuchelli having died, the property was turned over to the Dominican Nuns.

1881-1882—Neither the location nor church being adequate for the rapidly increasing Catholic population a new congregation was organized and a new church built on level ground, three-fourths of a mile N. E. of the Mound; church and congregation named St. Joseph. The old church and congregation to be absorbed by the new.

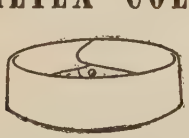
Now—A number of the old parishioners of St. Dominic's refused to comply with the order of the Church authorities and in revolt against the new bishop and pastor decided to build a new St. Dominic's. M. H.

Printed Poison

Editor:

RECENTLY a Catholic business man whose job takes him into many homes, deplored the fact that some Catholic mothers are permitting trashy literature to become part of their home. In an

NOWILTEX COLLARS



NEVER NEED LAUNDERING

Fresh as Linen—Outwear Linen

These are the advantages of our waterproof collars. When soiled wipe clean with cold water and soap—then dry. Always fresh and new looking. Approved and recommended by the Religious throughout the world. For greater comfort, economy, convenience, wear "NOWILTEX." Ask your Catholic Goods Dealer or write us for literature.

The Parsons and Parsons Co.
Est. 1879
Dept. B, 418-415 Huron Road
CLEVELAND 15, OHIO

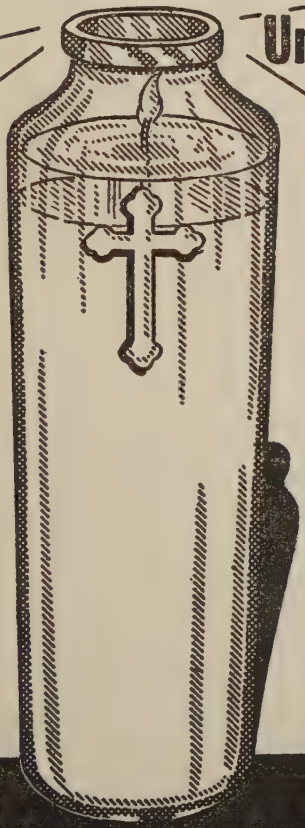
CHURCH PEWS

Sanctuary Wood Work, Hand Carved Crucifixes, Stations, Prayer Chairs, Folding Chairs, Wood Candle Sticks, Upholstered Kneelers

ELLSWORTH
CHURCH FURNITURE COMPANY
E. C. Schuetze, Pres.
MANUFACTURERS
Factory and Studio at Pewaukee, Wisconsin
P.O. BOX 444 WAUKESHA, WIS.

Guaranteed to Burn Better

Under All Conditions



than any other light on the market! That's a strong statement, but that's just what you get with the

ROOT BOTTLE LIGHT

You get not only that, but four **extras** as well—**extra** convenience in changing, **extra** cleanliness in use, **extra** safety in burning, and **extra** bright and strong in flame. Why be satisfied with less?

Full size sample FREE to churches and institutions upon request.

$21.00 *for a Year's Supply*

Higher in Mountain States

THE A. I. ROOT COMPANY

MEDINA, OHIO

THE A. I. ROOT CO., of Iowa
Council Bluffs, Iowa

THE A. I. ROOT CO., of Texas
San Antonio, Texas

The Franciscan's Climb To God

Most Rev. Henrique Golland Trindade, O.F.M.
Translated by Conall O'Leary, O.F.M.

Such subjects as holy liberty, the Sacraments, daily mortifications, etc., considered in their relationship to the cultivation of Franciscan spiritual life. For directors and members of Third Order groups. 136 pp.

Clothbound, $1.25
Paperbound, $1.00

Dept. 4-1235

St. Anthony Guild
PRESS
PATERSON 3, NEW JERSEY

"NYBA" Brand
INCENSE
Is Available Again!

Once again it is possible for us to receive those rare oils, frankincense, myrrh and perfumes from the far corners of the world which have been the essential ingredients of "NYBA" Brand Church incense.

Credo Incense ..... **$2.00 per lb.**
Oremus Incense ..... **$2.50 per lb.**
Beatitude Incense ..... **$3.00 per lb.**
Magnificus Incense ..... **$4.50 per lb.**
Felicitas Incense ..... **$5.50 per lb.**
Dignitas Incense ..... **$6.50 per lb.**

These prices include
One Dozen Charcoal Tablets.
Send for a free trial sample or mail Your order to Dept. P

New York Bay Industries Co.
1133 Broadway, N. Y. 10, N. Y.

Correspondence

effort to counteract such a trend, the Archconfraternity of Christian Mothers, 220—37th Street, Pittsburgh 1, Pennsylvania, has been circulating a leaflet entitled "Printed Poison." Copies are obtainable at One Dollar per hundred. We feel that many priests are looking for such a leaflet.

Bertin Roll, O.F.M.Cap.
Director General

'The Open House Idea'

Editor, **Our Sunday Visitor:**

JUST finished reading **Our Sunday Visitor** of November 13, and find it very interesting.

Among the articles I want to comment on is "The Open House Idea of Churches." I think it an excellent thing.

Reminds me of attending our Altar Society years ago in the small town of Keittesburg, Illinois, and I am not sure of the year, but it was in the early twenties. The pastor asked us to bring our Protestant friends with us to our meeting which was held at the parsonage. They came in numbers. All accepted that were asked. After the meeting the priest asked them if they would like to go over and see the church. They all accepted the invitation and he went with them, answered all questions they asked, and explained the Altar, Stations of the Cross, and Confessional, and the general comment of all non-Catholics was "If there were more priests like that we would know more about the Catholic religion."

This priest was a friendly man that went out of his way to help others and do for those who he knew hated the Catholic religion. In fact he bought ground and built

a Church next door to a KKK that burned a fiery cross every night beside him. But the priest was a good neighbor just the same. He was heard to say "God love them and love them anyway." Oh, to God, if there were more priests like that with love of God and charity in their hearts as this priest has! We all would be better Christians.

I am sure he is the first priest to hold Open House. This priest was Chaplain in World War I and National Chaplain of Veterans of Foreign Wars, lost a brother in that war, had three sisters belonging to Sisters of B. V. M.

Very sincerely yours,

(Signed) Ann Downey

Bakersfield, California

Editorial Information

Editor:

IN connection with the trial just concluded of Representative J. Parnell Thomas of New Jersey, some secular publications have asserted that as a youth the Congressman became a bond salesman in Wall Street; that in 1920 he changed his name from J. Parnell Feeney to J. Parnell Thomas—"his mother's name"—and that he changed his religion "from Catholic to Methodist."

Inquiries by the News Service regarding these statements have elicited the following information from authoritative sources:

Representative J. Parnell Thomas was born in Jersey City, January 16, 1895; the son of J. Parnell and Georgiana (Thomas) Feeney.

The future Congressman was baptized John Parnell Feeney in St. Michael's Catholic Church, Jersey City, N. J., on February 3, 1895.

The Congressman's father died in Jersey City on December 17, 1909.

When the father died, the wife and the son, who was then not yet 15 years of age, moved permanently to the family summer home in Allendale, New Jersey. It is believed that from that time on the future Congressman moved in an atmosphere which was almost entirely Protestant. His mother was a Protestant, which she remains today. Moreover, she is well known as a Protestant. There is not now, and never has been, a Catholic church in the small town of Allen-

IMMEDIATE DELIVERY — ALL SIZES

CASSOCKS
CLERICAL VESTS
VEST FRONTS
BLACK SHIRTS
EXTRA TROUSERS
TOP COATS
SUITS—
Black or Oxford Gray
Summer & Winter Weights
OVERCOATS
RAINCOATS

BLACK NAVY OFFICERS—Zip-In Lining Coats

ALL 100% WOOL MATERIALS

HARRY REYN

for the best in Clothes for the Clergy

100 West 72d St. at Columbus Ave. SChuyler 4-8253 New York 23, N. Y.
MAIL OR TELEPHONE ORDERS ACCEPTED

WAXSAVERS
TRADE MARK

Take a sample candle to your dealer and have him properly fit it to this attractive polished brass candlesaving candleburner

PALMS

FOR PALM SUNDAY

Large and dwarf palms procured from the finest groves in Florida shipped to any section of the country. Order now for Palm Sunday. Prices submitted on application.

FLORIDA
Palm Company
P. O. DRAWER 690
ST. AUGUSTINE, FLORIDA

Correspondence

dale. Available biographical data does not list attendance at any Catholic school.

N. C. W. C. News Service

From a Blind Man

Editor:

AT the suggestion of a priest of the Society of the Divine Word, I am writing this letter in the hope that its publication may bring me some favorable reply.

I happen to be blind since birth, but I am glad to say that despite this handicap, and thanks to the goodness of God in granting me the mind and aptitude for such things, I have been able to go not only to the school for the bind but also to college and university, and that I obtained my M. A. degree in French and Spanish from the State University of Iowa in 1933. Since that time I have had a little experience in teaching, first at Dowling High School, Des Moines, Iowa, in 1936-1937, and later I taught classes in English, French and Spanish at the Maryland School for the Blind, in 1946-1947. I have also written and had published a few poems, some articles, and one short story. Circumstances beyond my control made it impossible for me to remain in either school in which I taught, but if it were possible, even in a small way, I would still like to teach or to tutor, the latter in languages, my chief forte.

Concerning the languages, I wish to say that besides the ones I studied formally in school and college, meaning Latin, French, Italian and Spanish, I have acquired some speaking and reading knowledge of such languages as Bohemian or Czech, Irish Gaelic, Hebrew,

a little Syrian Arabic, and Esperanto, and I have many lone words and phrases in other languages as well and would gladly learn more of any of them should it be required, since my hearing is of great advantage to me in this sort of learning. I am also able to play the piano, the organ, and the piano accordion, and would gladly make use of my musical ability in serving or entertaining others, should such be desired or appreciated. The language I speak best after English is Spanish, and I had once the privilege of using it as the medium of instructing in a catechism class for adult Mexicans while I was in Des Moines, Iowa, teaching at Dowling High School there as above mentioned.

Now it is my wish, if possible, to make a fuller use of these talents if I can find a place in which to use them, primarily to the honor and glory of God, and therefore, if it be at all possible, I feel that I would like to live with a Religious Community or with a priest in whose parish I could find ample opportunity for the exercise of these talents.

I think it no harm to mention that during my life I have at times felt a desire to become a Lay Brother in some Order or Congregation, but that all my inquiries to this end met with failure, because it did not seem feasible to admit a blind candidate; but if it be the will of God and men not to hinder it, since I am now beyond the age at which candidates for novitiate are acceptable to most Orders and Congregations of Religious, I would gladly dedicate myself in the

NOTICE

- The complete set of C. I. S. Pamphlets, folders, etc., formerly advertised at $8.50 postpaid, is now (as of January 1, 1950) advanced to $10.00 postpaid due to the addition of many new titles.
- The famous **"Triumph of the Church"** chart by Rev. John P. Markoe, S.J., with explanatory book, $5.00 postpaid. Printed on extra heavy stock in two colors. Supreme in historical accuracy and technical design. One size only 32" x 63". Will attract immediate attention and the keenest interest when displayed in information centers, libraries, rectory parlors, school rooms, parish meeting rooms, church vestibules, etc.
- **Write for complete catalogue.**

CATHOLIC INFORMATION SOCIETY

214 West 31st St. **New York 1, N. Y.**

Advertisers
IN THIS ISSUE

Alexian Bros. Mountain Resort 68
Allied Brief Case Company 9
American Airlines 8

Cosavant Freres, Limited 73
Catholic Boy, The 3
Catholic Information Society 79
Catholic Press of Pan-America 71
Clarin Manufacturing Co. 69

Ellsworth Church Furniture Co. 74

Family Digest, The ..... Inside Front Cover
Florida Palm Company 78

Herder, B., Book Company 1
Huntington Laboratories, Inc. 2

Information Magazine 67
International Catholic Travel Service 6

Lawson, B. H., Associates, Inc. 7

Mack-Miller Candle Company, Inc. 12

Newman Press, The 10
New York Bay Industries Co. 76

Our Sunday Visitor, Inc.
66, 67, Inside Back Cover

Parsons and Parsons Co. 74
Pflaum, Geo. A. Inc. ..... 40 & 41
Philosophical Library, Inc. 73
Pietrzyk, Rev. Stanley 72

Reyn, Harry 77
Root, A. I. Company 75

St. Anthony Guild 76
Sudbury Brass Goods Co. (Waxsavers) 78

Verdin, I. T. Machine Company 70

Westport Fibercraft Company 5
Wicks Organ Company 11
Will & Baumer Candle Co., Inc. Back Cover

Correspondence

single life to the service of any such Community if I might be found useful to them. I might mention that besides the scholastic attainments I have here mentioned, and the intellectual pursuits which still interest me despite difficulties in following them, I can also make rosaries, a thing I learned from the Trappist monks of New Melleray Abbey near Dubuque, Iowa, and that I can also make such things as belts, suspenders and purses out of leather links, should there be any sale for them. I could also wash dishes and make beds, should it be required of me to do so.

If there be any priest or others interested who feel that I might be useful to them, I would be glad to hear from them. I am glad to say, in favor of the physical blindness, that it has saved me from the poison of prejudice against any type of people because of their physical appearance, so that it would not be objectionable to me to work where there were Mexicans, Syrians, Negroes, or others of divers color or complexion, and indeed, considering my interest in the Uniates of the Near East such as the Maronites, Melchites and others, I would consider it a great privilege to be permitted some association with such people. Again, if any priest in a city who had in part a Mexican parish, I would be very glad to be useful to him as catechist and interpreter, and I confess that if any choice were given me I would prefer a location in the east, south, or southwest of this country so long as I might be useful in the exercise of the talent and abilities I have here mentioned.

Yours respectfully in Christ,
(Mr.) W. Patrick Morrissey, M. A.
Goggon, Iowa

We must act quickly to help our Catholic children!

Each 20c postpaid

Five or more, 15c each, postpaid
$8.00 per hundred, plus postage

When Congress convenes the House Committee will undoubtedly pass a Federal Aid bill.

An amendment to be considered would make bus service available to all school children, regardless of religion. But will Congress recognize the non-public school system?

This amendment will be defeated unless several Committee members change their minds. Spread the truth NOW by sending copies of this fact-book on federal aid to your legislators, local educators, clergymen, newspaper editors and radio commentators.

Crammed in its 64 pages are the facts, understandably presented and supported by world leaders and groups who demand justice in the face of powerful organized opposition.

More Books on this Vital Issue

Forcing God Out of the Schools
20c each, postpaid. 5 or more, 15c each postpaid. $8.75 per 100 plus postage

What! Public Funds for Catholic Schools?
25c each postpaid. 5 or more, 20c each, postpaid. $9.50 per 100 plus postage

25 Questions & Answers on State Support for Catholic Schools
20c each, postpaid. 5 or more, 15c each, postpaid. $7.50 per 100 plus postage

The Federal Aid Bill
10c each, postpaid. 5 or more, .06c each, postpaid. $4.00 per 100 plus postage

Christian Education in an Age of Confusion
25c each, postpaid. 5 or more, 20c each, postpaid. $9.50 per 100 plus postage

All Six Books for only One Dollar!

Regular retail value, $1.20

— Our Sunday Visitor —

HUNTINGTON, INDIANA

In conformity with CANON LAW 1271

"LUX Domini" SANCTOLITE*

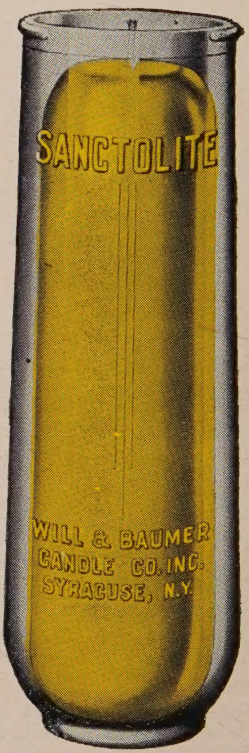
The *new* Will & Baumer Rubrical Sanctuary Light.

Here is a Sanctuary Light that fully meets the requirements of CANON LAW 1271, yet is most practical and economical. It avoids the messiness of handling oils, and is less costly than an all-beeswax Light.

The "Lux Domini" Sanctolite is a mixture of pure beeswax and vegetable oil a combination developed in the Research Laboratories of the Will & Baumer Candle Co., where, employing over ninety-four years of candle "know-how," this completely Rubrical Sanctuary Light was produced. It conforms to the requirements of Canon Law 1271, and will not become rancid . . . even when stored during warmest weather. Packed in glass like the famous Sanctolite.

Write for Complete Information

*T.M. REG. U.S. PAT. OFF.



Every "Lux Domini" Sanctolite * is capped with an identifying seal certifying full compliance with Canon Law 1271. Treated to avoid rancidity.

WILL & BAUMER CANDLE CO., Inc.

Established 1855 Syracuse, N.Y.

The Pioneer Church Candle Manufacturers of America

New York	Boston	Chicago	Los Angeles	Montreal
15 E. 32nd St.	71 Broad St.	162 N. Franklin St.	952-54 S. Flower St.	422 Notre Dame St. E.